

# WORLD-WIDE MISSIONS

VOLUME XXIII

FEBRUARY, 1911

NUMBER 2



## EDITORIAL



An annuity bond, issued March 28, 1892, by the then Missionary Society, is still drawing interest. The aged woman in Vermont, in whose favor the bond was issued, now nearly nineteen years ago, has written to the Treasurer of the Board of Foreign Missions as follows: "I had no idea when the bond was issued that I could live to this date. The promptness with which I have received the amount promised has been a comfort all these years, as has also the relief from all anxiety about the matter." The annuity bonds of the Board of Foreign Missions are commended to the members of the Methodist Episcopal Church. If you are interested, write to the Missionary Secretaries for literature giving full particulars.

### A VETERAN HONORED

A very interesting ceremony took place in Thohurn Memorial Hall, Calcutta, Thursday evening, December 8, 1910, when an oil painting of Bishop Thohurn was presented to the Church and unveiled by Sir Robert Laidlaw, who was for a number of years associated with Bishop Thohurn during his pastorate of what was then known as the First Methodist Episcopal Church in Calcutta, more recently known as the Thohurn Methodist Episcopal Church. Sir Robert Laidlaw in presenting the portrait made a very interesting address, highly complimenting the work of the Bishop in founding and carrying forward the Church. He said, among other things, "It is very fitting that this veil should be composed of an English and an American flag, for he whose portrait they cover was a man of broad cosmopolitan character. In fact, I know of no American who was so well acquainted with English ways and thought and English life as was Bishop Thohurn. He often referred to himself as half an Irishman and half an American. But be that as it may, he was familiar with things English, this perhaps largely through his close association with a number of sympathetic officials in his early work in North India."

Sir Robert further said: "I remember coming along Dharamtala Street and being attracted by the large crowds that entered the building. I heard the end of the sermon that night and stayed in the after-meeting, which was conducted in a unique fashion. I came again, and, like many of you, drawn

by the personality of the man and the vitality of his message, I threw in my lot with the Church. I felt that here was a man who was in earnest, who had something preëminently worth while."

The Bishop was further described as having a message for all—the rich, the poor, government officials and Indian gentlemen. During his pastorate the aisles were often seated to accommodate the congregations.

A very handsome compliment was also paid to Mrs. Thohurn, who was described as a woman of great ability and helpfulness, who was not only a true helpmeet to her husband, but she herself initiated new plans, among them the Deaconess Home over which Miss Maxey has presided for these many years. Pastor Thohurn was described as a man of tact, cheerfulness and simplicity.

It was the writer's privilege five years ago to visit all the Conferences of Southern Asia in company with Bishop Thohurn, and it was a special pleasure to note the affection with which he was received by missionaries, native preachers and Church members. They seemed anxious to vie with each other in bestowing upon him special honor. No name in India is more highly honored than that of Bishop James M. Thohurn. A. B. L.

### THE EVERY-MEMBER CANVASS

Recently the Church press has given prominence to the every-member canvass for Church benevolences, which should receive the careful attention of the entire ministry and laity of the Church. While there are many members of the Church who ought to largely increase their benevolent gifts, there is probably a much larger number who give nothing at all. The plan includes an annual foreign missionary day, required by the Discipline as follows: "The pastor, aided by the official board, and the Committee on Foreign Missions, shall provide for an annual missionary day when the pastor, or some one invited by him, shall present the cause of foreign missions; when contributions shall be taken for our foreign work exclusively. If so desired the contributions may be paid weekly or monthly."

The plan now proposed supplements the above requirement by providing for a canvass of all who from any cause are absent on the annual missionary

day. It should not be forgotten that this every-member canvass has been put forward by the Inter-denominational Laymen's Missionary Movement and deserves the sympathy and coöperation of each member of the Church. If carried out, the income for all our benevolences will be quickly doubled. Let every pastor be supported by his official board in giving the plan a fair trial.

A. B. L.

### THE PRESS OF JAPAN

The Oriental Economic Review for December has a very interesting article on The Press of Japan, from which we glean the following: The press has attained a degree of development quite on a par with the progress the nation has made in other directions. In its modern sense it came to Japan with the civilization of the Occident, and consequently is still young. Roughly speaking, the modern press is about a half century old, the first newspapers with a modern name being issued in October, 1861. There are 1,800 newspapers and magazines of all classes in Japan, and there is not a town with a population of 10,000 or more that has not at least one newspaper, and generally two or more. The great centers of journalism are Tokio and Osaka. The circulations of the leading dailies of Tokio range from 10,000 to 180,000. One paper in Osaka claims a circulation of 250,000.

Journalism in Japan is undergoing the same process of popularization which we notice in the press of the United States. Ten years ago to print an illustration was regarded as being beneath the dignity of a self-respecting newspaper. Now there is not a newspaper, however influential or self-respecting, that does not appear with pictures. In nothing is the wide-awake character of the Japanese press more strikingly shown than in the great importance which all leading newspapers attach to foreign news. They have correspondents in most of the principal cities of the world—London, Washington, Paris, Berlin, Saint Petersburg, and Peking. The press of Japan is as free as that of any other civilized country, no restraint whatever being placed upon the discussion of public affairs so long as it does not trespass upon morals or public order, the only limitation upon this freedom being in connection with military and diplomatic secrets in time of war.

A. B. L.

### CHRISTIANITY AND THE NATIONS

Such is the title of a volume, containing six lectures delivered in January and February, 1910, in Edinburgh, Glasgow and Aberdeen, Scotland, by Robert E. Speer, D.D., Secretary of the Board of Foreign Missions of the Presbyterian Church, and published by the Fleming H. Revell Company, of New York city. The lectures were delivered under

the auspices of the Duff Missionary Lectures, established in memory of Alexander Duff, and contain discussions of The Missionary Duty and Motives, The Missionary Aim and Methods, Missions and the Native Churches, Missions and Politics, Christianity and the Non-Christian Religions, The Relation of Missions to the Unity of the Church and the Unity of the World. The discussions under these several heads are quite elaborate and exhaustive. The author says in his preface: "The limited time available for the delivery of each lecture required the cutting out of a good part of the material, but all that was omitted is restored in the printed form." If the lectures had been printed as delivered, no doubt the substance would have been preserved and the volume would have a wider reading than it will in its more voluminous form. However, it is well worth the time that will be required to give it not only a cursory reading, but thorough study.

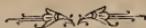
We find ourselves in substantial agreement with the author, except in the last lecture of the series, in which he stands for the organic unity of the Christian Church, and holds that the division into denominations is obstructive to its progress, if not indeed positively sinful. It is apparently claimed that organic unity only can fulfill the Saviour's prayer: "That they all may be one as Thou and I are one." We are of the opinion that there is now, and always has been, the unity for which our Lord prayed, among all genuine Christians. All who are in Christ Jesus are one, whether they are found in the Presbyterian Church, the Methodist Episcopal Church, the Roman Catholic Church or in any other church, or in no church. There was a time when there was organic union and there followed the "dark ages." The breaking up of organic union was the beginning of a brighter day. If the Apostolic Church could, through an ecclesiasticism, become a vast system of tyranny, destroying religious liberty and genuine spirituality, history might repeat itself and bring about like results in future years. By promoting the spiritual unity of the Christian Church, there will come such organic unity as will promote the greatest efficiency without the peril of ecclesiastical tyranny.

The author's contention that the work of missions in meeting the dangers and supplying the elements necessary to the unification of mankind is essential, is strongly stated and convincing. His last words on this question are worthy of special emphasis: "God has made of one blood all the nations of men and has appointed to each the bounds of its habitation and the glory of its own distinct mission, and has also given them, in the gospel of His Son, the common life provided for all mankind wherein there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bondman nor free-man, but Christ is all in all."

A. B. L.

## The Christian Sahayak

JUBBULPORE, INDIA. 6th DECEMBER, 1911



A Conference of Superintendents of Leper Asylums was held in Chandkuri C. P., Nov. 27. Government representatives were Mr. Blotchford I. C. S., Deputy Commissioner of Bilaspur and Capt. T. C. Rutherford I. M. S., Civil Surgeon Bilaspur. Rev. D. Rioch, Superintendent of the Mungeli Asylum was present.

Two weeks ago we announced the birth of a son to Rev. and Mrs. Madsen of Pendra Road. Word now comes that the child lived only a few days. Mr. and Mrs. Madsen have the sympathy of all the Mission in their loss. Mrs. Madsen is growing stronger.

Dr. G. W. Brown of the Bible College Jubbulpore, left on Nov. 29th for Benares where he will assist in the recension of the revised translation of the Hindi Old Testament. It is expected that this work will take about three months. During his absence from Jubbulpore the work of the Bible College will be carried on by Rev. O. J. Grainger who will be assisted by Miss Josepha Franklin.

It is during these winter months that the Secretaries of the Foreign Christian Missionary Society make their campaign among the churches for the deepening of missionary interest and the raising of funds for the carrying on of the work. In view of the shortage of men and funds which is making it difficult to properly man and equip the work already undertaken by the Society and in view of the opposition the Executive Committee is experiencing in certain quarters it is well that every missionary of the Society should offer special prayer for the Secretaries as they go about their work and for the

churches, that they may rise to their duties and opportunities. Cannot the missionaries of every station in their weekly gathering make this more than ever before a matter of special united prayer?

The "Bible in the World" of October announces the translation of the Bible by Dr. Nottrott of Gossner's German Evangelical Lutheran Mission, into the language of the Mundas of Chhota Nagpur. This is being printed by the British and Foreign Bible Society and some copies have already been issued.

The Christian and Missionary Alliance has issued a statement containing the following clauses.

*1st*:—"As all missionaries of the Christian and Missionary Alliance have signed the following declaration of faith, "I believe in God the Father, Son and Holy Ghost; in the verbal inspiration of the Scriptures as originally given, in the vicarious atonement of the Lord Jesus Christ, in the eternal salvation of all who believe in Him, and the everlasting punishment of all who reject Him;" we do not see how we can join any federation or alliance in which there are some who would not agree with us in the above declaration."

*2nd*:—"While believing with all our hearts the principle "that the Church of God is one, and that believers are the body of Christ and severally members thereof," yet we see nothing to be gained by joining a Federation the members of which differ so widely in their religious views and also in their Church-practice that their federation is likely to result in a unity more apparent than real. We believe the unity of which Christ spoke is one of the Spirit and to be attained by closer union with Him, the Lord and Master, rather than outwardly by written agreements."

In saying "We believe the unity of which Christ spoke is one of the Spirit and to be attained by closer union with Him, the Lord and

Master," the writers of this declaration have put the matter accurately, but the question arises; Should not this unity of the Spirit manifest itself? Is it not the duty, should it not be the joy of all who have the Spirit of Christ to manifest that unity openly before the world. There is one Spirit and it will draw together all in whom it dwells. When the Spirit of Christ has its full sway in the hearts of men there will be no divisions of any kind in His Church. If these things be true then does not a refusal to fellowship a man come near to being a declaration that we do not consider that he has the Spirit of Christ?. To exclude a person because he cannot subscribe to every item of a creed like the one above, or some other,— does this mean that the man who does not subscribe to the creed has not the Spirit of Christ?

While the logic of the theory of Denominationalism works out to this end yet in practical life hardly anyone thinks out what it means. The cordial fellowship that exists in every day life between Christians who will not allow each others names on the Church rolls, shows that it is the Spirit and not theology that regulates practical fellowship. The essential thing is a *Christian experience that comes from vital contact with Jesus of Nazareth.*

"Christianity has had many theologies, many ecclesiastical politics and many rituals. These have reflected different stages of civiliza-

tion and different racial characteristics. They have sometimes obscured the central teaching of our Lord. They have sometimes been the necessary time clothing of that teaching. They are not final nor universal. New ages and other races shall clothe again the essential principles of Jesus in accordance with their own needs. Doubtless India and China and Japan shall for themselves express the same essential truths, but the religion of Jesus Christ abides in men and women who possess His Spirit, whose attitude toward humanity and God is his attitude. One hesitates to express an opinion as to the necessity of new theology for India and the East. But one is prepared emphatically to assert that China, Japan and India, like Great Britain, Germany and the United States, need men and women in whom dwells the Spirit of Jesus Christ. For through them lies the supreme hope of the salvation of the race."

Prof. G. W. KNOX,  
in "Dnyanodaya."

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Printed at the Christian Mission Press and published by Dr. G. W. Brown, Jabalpur

**World Evangelisation**  
AND THE  
**Unity of Christendom.**

TO THE MEMBERS  
OF THE  
CONTINUATION COMMITTEE  
OF THE  
WORLD MISSIONARY CONFERENCE,  
1910.

*"And the Lord whom ye seek shall suddenly  
come to His temple."*



Melbourne,  
Australia,  
April, 1911.



# World Evangelisation

AND THE

## Unity of Christendom.

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THE World Missionary Conference, 1910, affords striking evidence of the fact that the Church as a whole is realising that the effective evangelisation of the world is alike her duty and her crown, and that the task is no longer idealistic, but actual and imminent.

The report of Commission 1 of the World Conference contains, among others, the following significant statements:—

“The Church of Christ, if it puts forth its strength, is well able to carry the Gospel to all these fields immediately.”

“Without doubt, the present halting and seeming inaction of the Church is bringing discredit upon the name and power of Christianity.” And further—

“The Church has not yet discovered, still less begun to realise, the limitless possibilities of intercession.”

In view of these startling statements, the following conclusions are offered as indicating a practicable way by which the aims of the World Missionary Conference, 1910, may be realised, and the true place found for the missionary work of the Church, which, to use the words of His Grace the Archbishop of Canterbury, “should be the central place of all.” That this result is bound up with the question of unity is

undeniable. The whole trend of the reports of the Commissions of the Conference prove this.

It is thus claimed at the outset as a first principle, that the unity of the Church is essential to the effective evangelisation of the world. By evangelisation of the world may be understood, "an adequate opportunity for all men to know Jesus Christ as personal Saviour and Lord."

The question to be considered is, What kind and what degree of unity is required for this purpose, and, further, is such unity attainable?

It is to be observed that unity need not involve uniformity—denominationalism and unity are related rather than opposed. A fundamental principle of Christianity is the fact that "One is your Master, even Christ, and all ye are brethren."

As this fundamental principle becomes ultimately subscribed to by members of all branches of the Church (Western, Greek and Latin), the full orb of unity will presently appear.

While holding Christianity as a religion undefiled, void of idolatry and superstition, and recognising error and superstition in certain branches of the Church, it becomes us to exercise the full assurance of faith in all movements towards unity.

The Western Church, holding liberty of conscience as a blood-bought treasure standing for the pure and non-superstitious elements of Christianity, has nothing to fear from its impact with less pure branches of the Church, but, on the contrary, it may have much to give in order that these Churches may receive the leaven of a pure and undefiled belief.

The call of the nations in the heathen world is not for a United Church, but for "the Gospel," and it behoves the Church at this stage to seek such unity

only as will make it possible for her to carry the Gospel to more than two-thirds of the human race of this generation, who are to-day open to its influence.

This call constitutes a crisis for the Church, inasmuch as she unquestionably has a sufficiency of present resources, both of men and means. At her own peril she dare not neglect it. She may not tarry to pursue other subjects, save only to gather such measure of unity essential in order that "the world may know."

To wait for the full achievement of organic unity would be suicidally negligent, for not only is this unnecessary and Utopian, but if immediately achieved, it would most probably prove an embarrassing and hindering factor.

It is unnecessary to seek any fuller expression of unity than is required in order that the Church may carry the Gospel into all the world. Carrying the Gospel into the world field obviously does not of necessity call for any scheme of organic unity at the home base.

No measure of organic unity is actually essential in order to effectively evangelise the world. The effective evangelisation of the world by the Churches in active co-operation in its subsequent reflex action upon the home base may be expected to adjust the problem of organic unity.

What is essential is such a measure of inspiration at the base, such a realisation of the presence of the Holy Ghost inspiring the Church to advance for the evangelisation of the world, as shall lead men and women to dedicate out of their sufficiency, the required measure for the effective work of the Kingdom.

Spiritual unity constitutes the vital and inspiring

force. If a conception of the essential spiritual unity of Christians in Christ Jesus pervaded the Church, such a conception would be pregnant with forces sufficiently vital to move the world.

This sense of spiritual unity must contain sufficient momentum to secure all needful co-operation.

The existing separate missionary agencies of the Churches can administer with greater economy and efficiency than could one vast agency. In this instance also organic unity would probably prove defective, even if attainable, by creating a hopelessly unwieldy missionary agency.

The scale of operations in a field so vast as the world affords ample scope, if required, for the out-working of denominational principle.

There are at least two ways by means of which the necessary consciousness of the presence of the Holy Ghost inspiring the whole Church to carry the Gospel into all the world may be secured.

First. By the adoption of a common agreement by the Church as a whole to reach a common standard of efficiency—prudence suggests that in the first instance the standard chosen should be a *minimum one*. A doubling of the present missionary forces suggests itself as such.

Such a doubling would give, say, one missionary to every 40,000 in the world field, as compared with one ordained minister for every 1,000 at the home base.

Thus a doubling of the forces is so obviously a bare minimum of what is needful that its acceptance as a standard by the whole Church can hardly be doubted.

The appeal for acceptance of the standard ought to be submitted with all the weight of representative

Church authority. To this end a common agreement between the Churches to submit the minimum standard for consideration and adoption in Church courts would be required. Such action would mark an epoch in Church history. It contains intrinsically all the force of a mighty common inspiration. Its real significance, however, is inward and spiritual, as an act of obedience, and the expression of a common desire for the fulfilment of our Lord's prayer, "that they may be one, that the world may believe," and therefore a sure way by means of which the Church may realise the presence of the Holy Ghost inspiring her to advance for the evangelisation of the world.

The second method by which the whole Church may become quickened to hear and obey is suggested by existing interdenominational movements, such as the Laymen's Missionary Movement, and the Student Christian Federation.

This method is illustrated by the adoption by the General Council of the Laymen's Missionary Movement of Victoria, Australia, of the following series of resolutions:—

Whereas, on the authority of the World Missionary Conference, 1910, there now exists a crisis in missions calling for a "vast enlargement in the numbers of qualified workers" in the world field, this Council resolves to give itself to an immediate effort to secure Victoria's proportion of such "enlargement." It resolves to seek this by prayer to Almighty God.

Resolved—

A.—That for a period of two months ending Easter Sunday, 16th April, 1911, the Council will meet once a week for the express purpose of asking Almighty God to grant an increase in volunteers for service

equal at least to the number of Victorian workers now engaged in foreign service.

B.—That the Council invites into this ministry of intercession all ministers and laymen associated in the denominational branches of the Movement throughout the State.

C.—That it be earnestly recommended to the Committee of the denominational branches of the Movement that united prayer meetings be arranged, and that in districts where two or more denominational branches of the Movement exist, the local committees be asked to co-operate in making the necessary arrangements.

D.—That a deputation from this Council will, as far as opportunity offers, visit each centre during the period.

E.—That the period of intercession be brought to a conclusion by united consecration and thanksgiving meetings, to be held in various centres.

F.—That the following bodies be asked to co-operate in this proposal:—

- (1) The United Missionary Committee.
- (2) The Boards of Missionary Societies in Victoria.
- (3) The Student Christian Union.
- (4) The Y.M.C.A. Foreign Work Club.
- (5) All Churches in which Branches of the L.M.M. exist.
- (6) The Theological Colleges.
- (7) The Committee of the "One"-World Missionary Movement.

G.—That the first and last monthly prayer meeting of the Council be open to these bodies by invitation.

H.—For the purpose of drafting plans and the preparation and distribution of suitable literature, it

appoints the following members, with power to add and act:—

The Council suggests that the necessary steps to meet the financial obligation involved in such an increase of the staff of workers be deferred; it however expresses its belief that such a quickening of God's Spirit as is here foreshadowed, working in the midst of the Churches, contains within itself the assurance of all things needful.

Assuming that in humble reliance upon Almighty God, and in the power of prayer, it becomes possible, through similar action by the Laymen's Missionary Movements in Great Britain and America, thus to double the missionary forces of Christendom, it will be readily seen how speedily the problem of world evangelisation may be transformed from the idealistic to the actual, and that other remarkable expression by the Archbishop of Canterbury at the World Conference be realised:—"But it may well be that, if that come true, there be some standing here to-night who shall not taste of death till they see—here on earth in a way we know not how—the kingdom of God come with power."

For within ten years this force might be equipped and at its post of duty.

The work of the Student Christian Union, the Y.M.C.A. Foreign Work Club, and kindred agencies, indicate beforehand, "the sound of a going in the tops of the mulberry trees."

Thus if it be permissible in visible unity to intercede with God for men, and representatives of the Churches thus agree, surely the answer and the power belong to God! To God, who thus encourages His people to prayer. "He that spared not His own Son, but delivered Him up for us all, how shall

He not also with Him freely give us all things?"  
 "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

With the challenge of some 20,000 volunteers for service upon her altars, and in the strength and inspiration of the new-found spirit of unity, is there room for question as to whether or not means sufficient will be forthcoming to equip and send forth this host to the conquest of the world for Christ?

No step herein outlined is in conflict with the principles of the World Missionary Conference—no idea of organic and ecclesiastical union is contemplated.

It complies strictly with clause one of the Minutes of the Conference dealing with the appointment of the Continuation Committee, stated as follows:—  
 "That a Continuation Committee of the World Missionary Conference be appointed, international and representative in character, to carry out on the lines of the Conference itself, which are interdenominational and do not involve the idea of organic and ecclesiastical union, the following duties," etc., etc.

Two things are urgently suggested by this contribution:—

1st. That the Continuation Committee should consider, and if thought fit, negotiate with leaders of the Church with a view to action.

2nd. That the Laymen's Missionary Movement, internationally, should follow the plan of intercession, and thus, by the fruits of faith, stimulate the Church to common action.

HORACE E. WOOTTON,

Member, World Missionary Conference, 1910.

Meihourne, Australia,

April, 1911.

ABSTRACT OF REPORT OF THE COMMISSION  
VIII. on "CO-OPERATION AND THE PROMO-  
TION OF UNITY," WORLD MISSIONARY CON-  
FERENCE (1910).

We suggest that among other duties which the Confer-  
ence may think fit to refer to the Continuation Committee  
should be the following :—

(1) To maintain in prominence the idea of the World  
Missionary Conference as a means of co-ordinating mis-  
sionary work, of laying sound lines for future develop-  
ment, and of generating and claiming by corporate action  
fresh stores of spiritual force for the evangelisation of  
the world.

(2) To finish any further investigations, or any formula-  
tion of the results of investigations, which may remain  
after the World Missionary Conference is over, and may  
be referred to it.

(5) To place its services at the disposal of the Home  
Boards in any steps which they may be led to take (in  
accordance with the recommendation of more than one  
Commission) towards closer mutual counsel and practical  
co-operation.

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*A copy of this pamphlet has been posted to each  
member of the World Missionary Conference, in the hope  
that those members who approve of its proposals will  
intimate their approval to the Continuation Committee  
and to the undersigned.*

HORACE E. WOOTTON.

46 Elizabeth Street,  
Melbourne, Austrolio,  
April, 1911.



## AN URGENT CALL AND NO POWER TO MEET IT ;

OR

### *The World Missionary Conference, a Perishing World and an Impotent Church.*

AS SET FORTH IN

Dr. ANDREWS MURRAY'S latest book, "The State of the Church  
A Plea for more Prayer."

From his home in South Africa, the veteran teacher who has instructed so many in the way of holiness and the secret of prevailing prayer has sent forth a stirring message which will surely awaken an echo in the hearts of all who read it. It is based upon the World Missionary Conference and the revelations there made both of the crying needs of the mission field and the inability of the church of Christ in her present spiritual condition to meet those needs.

**The work to be done.**—Dr. Murray begins his book with this statement:—

One of the outstanding and abiding results of the World Missionary Conference has been the new and vivid picture presented to the church of the world-wide need of the Gospel message, and the world-wide opening there was for the bringing of that Gospel to every creature; and then at once the question arose, Will the church be able to enter these open doors?

A clear conception of the extent of the unfinished—the hardly begun—task of the evangelisation of the world is indeed a most important factor in a right understanding of the duty of the hour. Before the Conference was held, it was well and widely known that more than one half of the world's population were living and dying in ignorance of the gospel. But the Conference brought all this out into a clearer light and thereby added immensely to the responsibility resting upon the church of this generation. If, previous to the Conference, it was impossible for those who, in their selfishness and indolence, "forbear to deliver them that are drawn unto death and are ready to be slain," to plead, "Behold, we knew it not," it is much more out of the question to urge such an excuse now. And if it be true in the case of those who are evangelised and who reject the evangel, that it would have

been better for them, "more tolerable in the day of judgement," if they had never heard the Gospel, it is equally true that for many a Christian, standing before the Judgement Seat of Christ, it would have been better if they had never heard the perishing cry of the unreached millions and had remained in ignorance of their existence.

**The Lack of Workers.**—The immensity of the harvest to be reaped brings out the dismal inadequacy of the labourers. Think of India alone, with its one hundred millions at least who have never heard the name of Jesus and who never will and never can hear that name unless the number of the heralds be largely increased. But where is the increase? The echoes of the uninvaded wilderness of pagan ignorance and sin answer—where? "The man of" India, the man of China wait in vain for a response to their appealing cry, come over and help us. Nay, those who would go in answer to that cry are stayed from going, and some are stayed from returning through the unwillingness of the church to send them. Even "Keswick" is reported to be restricting the output of its missionaries through lack of funds!

**A Stagnant Church.**—That is the explanation. Recall the second part of the introductory sentence already quoted from Dr. Murray's book. "And then at once the question arose, will the church be able to enter these open doors? It was clearly seen that the state of the home church was an all-important factor in the possible solution of the great questions raised by the Conference." That solution was left and must be hopelessly left until the spiritual life of the church is revived. Two of the prominent speakers at the Conference are quoted. Professor Cairns asked.

Has the church within itself at this moment the spiritual resources for so high and arduous a calling? My profound conviction is that she has not. We are moving up to a situation which is too hard for us, and for which we are not ready. And so the matter of most urgent moment before the church, which dwarfs all others, is how we can obtain from the Eternal God those spiritual reinforcements of His grace which will make us able to meet the coming hour.

Dr. Denney gave a still more explicit and startling exposure of the nakedness of the land, referring especially to his own communion, the United Free Church of Scotland, but the picture would fit other communions, even if the statistics were not exactly the same.

I speak only of the church to which I myself belong, but something similar, I believe, is true of almost every church in Christendom. The United Free Church has 1,700 congregations and during the last five years the average increase in its membership has been about 85%; that is to say, every second congregation in the church has added one, and every other congregation has added none. The number of candidates for the ministry at the present time is less than it was a good many years ago; it is hardly a sufficient number to keep up the staff at home, to say nothing of supplying men for abroad. Men are not coming forward as ministers, nor coming forward into the membership of the Christian church at all. Something must happen to the church at home, if it is going even to look at the work that has been put before it by this Conference.

To the same sad effect the President of the Baptist Union is reported to have said, "To me it is a question if any church is doing much more than marking time," that is, as Dr. Murray adds, "effecting nothing, making no advance." Nay, it is not only no advance but a positive diminution.

During the last ten years there have continually come from one or another church the tidings of a decline in the membership. This has gone on till now it is said that there is hardly a church in Christendom which is not suffering from the same cause. The disease is becoming chronic.

Dr. Murray quotes Dr. Forsyth as giving the explanation of this lamentable state of things.

The real cause is the decay, not in religious interests or sympathies, but in personal religion of a positive and experienced kind, and often in the pulpit. . . . Decay in membership of the church is due to decay of membership in Christ. Even among those who remain in active membership in our churches, the type of religion has changed, the sense of sin can hardly be appealed to now, and to preach grace is in many (even orthodox quarters) regarded as theological obsession and the wrong language for the hour; while justification by faith is practically obsolete. . . . We are merely running the kingdom and running it without the cross.

We have the old trade-mark, but what does that matter in a dry and thirsty land where no water is, if the artesian well on our premises is growing dry?

These are not the words of a pessimist, but of one who desires, as he says, "to face the situation and to avoid extenuation."

**An Impotent Church.**—A church that makes no advance at home, that simply marks time, that suffers leakage by the annual loss of members, cannot be expected to do much in the way of missions abroad. How can a weak heart send a full supply of blood to the extremities; how can it help becoming diseased and dropsical for lack of the necessary pumping force? Dr. Murray quotes from the first call to prayer for the Edinburgh Conference. "The Christian experience of the church is not deep, intense, living enough to meet the world's need." And as that was said before the Conference, in the same strain, writing subsequently, the secretary, Mr. Oldham, says in the C. M. Review, January, 1911,

If the Conference had any meaning at all, it disclosed a situation so serious that nothing less than a tremendous spiritual revival can be adequate to meet it. It is a new and living apprehension of God and of His purpose for the world that we seem most of all to need, if there is to be that irresistible spiritual movement which is the only thing adequate to the needs of the situation. Great tides of spiritual energy must be set in motion, if the work is to be accomplished.

Or, as Dr. Denney put it:—

Something must happen to the church at home, if it is going even to look at the work that has been put upon it by the Conference.

Mr. Grahame White, the expert in aeronautics, wrote a startling article in the Strand Magazine for July, 1911, entitled, "The Aerial Menace." He shows how utterly unprepared England is—or was at the time of writing—in the matter of war aeroplanes. He represents in the form of a diagram the alarming fact that whereas Russia has 300 aeroplanes, Germany 200 and France 100, England has only 10. In view of the prospect, which the writer of the article regards as certain, that the issues of modern warfare will hang very largely upon the ability to navigate the air, both for purposes of scouting and of actual destruction, he sounds a loud note of warning to his fellow countrymen and urges the immediate and thorough supply of the lacking force. He complains bitterly of the "official apathy" on the subject, and ends his article with the words, "a live and constructive aerial policy is urgently needed." The parallel between that and the unready condition of the church of Christ to face with efficiency

the great Missionary Campaign must be obvious to all. It is suggestive, too, that as the power of the air transports and out-manœuvres the more cumbersome movements of the land—e. g. "aeroplane scouts can perform in an hour observation work that would occupy cavalry a whole day, and can do it more efficiently"—in like manner, but infinitely more so, the power needed in this spiritual warfare transcends all human methods and appliances as the heaven is higher than the earth.

**Wanted, the Supernatural.**—Dr. Murray emphasises this point with great clearness and force. He quotes the saying that "Christianity is nothing if it be not supernatural." A worker in the East of London exclaimed, "I am wrecked upon the supernatural."

Dr. Murray writes, along this line:—

In the church the question is evermore coming up, what can be the reason that Christianity has so little power and so little fulfils all the promises that it makes? Read all the discussions that are going on, notice carefully all the plans and efforts that are suggested for enabling the church to exercise the power it ought to have, and to influence men, either the masses of nominal Christians, or the millions of the heathen, and you will everywhere find how the thoughts and plans centre in what man's wisdom can devise and his zeal and energy can accomplish. Everywhere there is the thought that if men will only keep up their courage and do their work faithfully, all will come right..... Nothing can be more dangerous than to tell men to work if their method of work is not what it should be. If I meet a weary pilgrim on the wrong road and try to encourage him by telling him that he must go bravely forward, he may still be able to go a long way before evening, but I am deceiving him. I ought to tell him he is on the wrong road and show him where to find the right one.

Again, he writes:—

The spirit of darkness that rules the world and with its mighty attraction draws men from Christ and His church is too strong for us. Nothing can give the victory but the Spirit of God working in us.

Once more, he writes:—

The very religions which Christianity is to replace teach her that her own life must be lived on the supernatural plane, the power of a living faith in a living God.

It is only the supernatural that can cope with the supernatural; only the heavenly that can conquer the satanic. Satan was almost entirely ignored by the World Missionary Conference, but the fact remains, as set forth so clearly in the Scriptures and as proved by many witnesses on the mission field, that demonic forces are at the back of all pagan

religions, and that if we are to make any impression on those forces we must bring in the supernatural. But a church that is out of touch with God, whether it be by heresy in creed, or compromise with the world, or the loss of a living faith, or by neglect of prayer, has cut itself off from supernatural supplies.

**The Supernatural Assured.**—If the church of Christ to-day is powerless it is not the fault of the source of power. If the stream runs low—and, as in so many cases, runs dry—the reason is that there is some block in the way. Dr. Murray quotes from the Conference report which, speaking of the Day of Pentecost, says:—

The dykes of human resistance were broken at last and the encompassing, waiting, hesitating sea of the Spirit rushed in. At last, the living Father, through the Son, had found receptive men, and therefore the Spirit was given..... There is no limit to the efficacy of the Spirit of God in the life of men, save the measure of faith in those who receive it..... All limitation and delay arise from the imperfect responsiveness of the Christian church... How far is it true that God is still literally creative in His world whenever and wherever He finds faith? Are there in Him undreamt of resources of life, awaiting simply the life of the faith, as the riches of nature throughout immemorial ages awaited the discovery and development of science?

**Repent, Confess.**—Dr. Murray draws attention to the word, Repent, which occurs again and again in the messages of the ascended Christ to the churches in the Revelation. Very solemnly he presses the need of repentance and humiliation in the present case. We need to be humbled as Joshua was after the defeat at Ai, as the disciples were when, in the presence of the mocking on-lookers, they failed to cast out the evil spirit.

The great thought that we must take in is the dishonour and the grief caused to God by the lapse of the lost ones, by the reproach resting on the church of His beloved Son, and by the terrible thwarting of His so strong desire through the church to bless the world.

Our guilt is all the greater because our failure is so unnecessary; the supply of divine grace is so unbounded and so freely offered. We have to fight our way through so many barriers of mercy into the wilderness of defeat and disaster.

**Pray, Pray, Pray.**—That is the culminating word, the all-inclusive remedy. Even for the grace of a true and effective repentance our only hope is prayer to Him who is "exalted to give repentance." Dr. Murray quotes from the Conference Report:—

If the Conference should lend some, resolutely and irrevocably to enter into the school of prayer, the

spiritual power of the church for the accomplishment of its great task would be immeasurably increased.

Dr. J. R. Mott is also quoted as saying:—

I have the strongest of convictions that it would multiply manifold, for the church at home and abroad to cease, for a season, its busy round of activities and seek for the Holy Spirit's power as for hid treasure. If we would evangelise the world in our day we must get back to the Pentecostal factor.

The late Dr. Robson's striking words are quoted:—  
"We shall need three times more men, four times more money, seven times more prayer."

The book is rightly called, "A plea for more prayer." In a few closing sentences, the author sums up the chief thoughts, expressed and expanded in the book, which constitute this urgent plea.

The verdict of the World Missionary Conference that the church is unwilling and unfit for doing the work God puts before her.

The confession of the churches that they are impotent to keep hold of their members; the world spirit is too strong.

The sad truth that both these things are owing to a lack of that spiritual life and power without which our work must be in vain.

The conviction that nothing but the power of God's Holy Spirit in our heart and life can cure the evil.

The faith that God longs with all His heart to give His Spirit to the fervent prayer of the righteous man that availeth much, and so to lift His church to the life that there is for her in Christ Jesus.

As we study and pray over these thoughts, step by step, in God's presence, the mystery of prayer will open out to us. We shall see that God has actually made us "partners in the business," made us kings and priests to dispense His blessings to a feeble church and a perishing world. We shall hear a call to forsake that half-hearted, selfish, prayerless life in which we have lived, and begin as intercessors to take our place before God, in the assurance that He has put the quickening of the church in our hands and will give to persevering, believing intercession the high honour of restoring His children to the life which He has meant for them.

Let me beseech all my readers, men and women, children of God, as they lay aside the book, not to refuse the pleading with which it closes, but to say to God whether they do now present themselves as a holy sacrifice to be at His disposal for the work of His Spirit. Let each one say, "Here am I," till his whole being bows before God in the living conviction, "God accepts me, God enables me, God will bless me. What He has never before been able to do through me, He can and will do now. I am His for the great work of helping to lift His church into the fuller life which cannot but overflow in blessing to a perishing world."

To pray for the spiritual quickening of a stagnant and impotent church, is the best way of praying for the salvation of a lost world. And let us in the mission field remember this, that if prayer is answered for the home churches, the blessing will extend to all the outposts; so that it is in the interests of India that we plead for England.

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Copies of this leaflet may be obtained from Rev. R. J. WARD, Silverdale, Coonoor.

Dr. Andrew Murray's book, "The State of the Church," may be had on application to

F. Kehl, Esq., Messrs. Schroeder, Smidt & Co., Calcutta, Price Rs. 2, V.F.P.

## Reunion with the Church of Rome.

By the Rev. Thos. J. Pulvertaft.

FROM their nature, religious statistics are difficult to gauge accurately. They are seldom scientifically compiled, and at best are a very poor guide as to the growth and spread of any Church. Nevertheless, certain broad facts cannot be overlooked, and no one can doubt that the Roman Church has a greater number of nominal adherents than any other Christian body, and that its influence throughout the globe as a political, social, and religious force is considerable. In Ireland this statement will be readily accepted, and many will be inclined to say the power of Rome in British Christendom is greater than it has been since the Reformation. Those who are under the influence of the Reformation hold strongly that it is necessary to maintain a constant witness "against all those innovations of doctrine and worship, whereby the Primitive faith hath been from time to time defaced and overlaid," and which were rejected by the Churches that appealed to Holy Scripture as the final authority in matters of faith. They do not deny that Rome holds the fundamental facts of Christian Truth, but they allege that these facts are so forgotten amid the accumulated mass of error, and are so distorted by a false perspective, that it is impossible, with a due sense of loyalty to God and to His revealed truth, to accept its system and remain at the same time faithful to God and loyal to Rome's demands. If it were not so, there would be no justifiable ground for our remaining outside the largest body of Christians. Nothing but loyalty to truth and allegiance to the will of God can defend our inability to accept the jurisdiction of a body which is defined as "the company of Christians knit together by the possession of the same faith and the communion of the same sacraments, under the government of lawful pastors, and especially of the Roman Bishop, as the only Vicar of Christ on earth."

During the past quarter of a century there has been a craving for union with Rome on the part of many who are outside its ranks. This is met with occasionally in unexpected places. Dr. Sanday—one of the greatest of scholars and most lovable of men—in his new book on Christologies, writes with reference to past German Protestant opposition to Roman teaching: "The *Kulturkampf* was still fresh in men's minds, and the awakening that has since come over the Church of Rome, and especially over Roman Catholic scholarship, was still in the

future. The more generous spirits in Germany look upon their old antagonists with different eyes. But there is still not a little to be done with us. Half, or perhaps a third, of the thinking classes in the nation have been converted, but a good deal of the old fanaticism still survives. However, things are moving in the right direction, and the next generation will see a marked change. The time is, I hope, not far distant when Roman and Anglican and Free Churchman and Lutheran will only emulate each other in good works and in search of deeper truth side by side." A prominent Bishop in discussing reunion said: "I should have no right, and you have no right, deliberately to leave on one side the greatest communion in the world, because at the present time it seems to you to be farthest away from Unity of that kind is like the play of *Hamlet* with Hamlet left out. . . . I fail to see how anything can justify the sectarianism which would calmly leave Rome on one side, and I would ask again whether, if we have been in the habit of doing so, we ought not deliberately and once for all to revise our conceptions." A great lay reader of the advanced section of the Church of England asserted: "In urging the sacred cause of reunion let us have the courage of our opinions; let us not be afraid of admitting freely and without grudging what mistakes have been made, and in what respects we ought to retrace our steps." These frank expressions of opinion by English Church leaders found an echo within the Missionary Conference in Edinburgh: No opportunity was there given for a reply on the part of those who looked upon such views as fundamentally untenable by men who have eyes to see the course of human history, and hearts that are unconquerably loyal to the lessons of the New Testament.

In the mission field the clash of Christian Churches is one of the greatest of evils. The missionaries crave for unity when their hearts are full of the needs of heathendom and the loss caused by division. Bishop Montgomery, before he left on his Eastern tour, said that there are to-day 2,500 European Anglican workers, 17,000 European workers connected with other Reformed Churches, and 34,000 Roman Catholic Europeans in the mission field. If these figures be correct, it is no wonder that men keen on missions should desire union with any body of Christian workers—if it be at all possible to secure the spread of Truth; but, alas! the theorists at home speak with a different voice from that of the workers abroad, and everywhere those who are labouring in the foreign field are con-

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vinced that the mission policy of Rome is one of the greatest hindrances to the success of the work they have at heart.

It is necessary to give, briefly, reasoned grounds for the assertion that in the present position of the Christian world union with Rome is impossible, and that under any circumstances that are within the range of sane consideration as likely to exist, union with Rome in the future would mean ruin and danger to those interests we hold most sacred.

### 1. THE IMPOSSIBILITY OF REUNION WITH ROME.

—(a) *The Claims of Rome exclude Union except at the Cost of abandoning our Convictions.*—The Syllabus published in 1864 condemns the beliefs that lie at the very root of the Reformation position. The right of private judgment is anathematised. Schröder, the Jesuit interpreter of the Syllabus, remarks that it is to be held as of faith that out of the Apostolic Roman Church no one can be saved, and that the Roman Pontiff cannot be reconciled to modern civilisation and progress or compromise with them. An impassable gulf has been made between modern civilisation and the Roman Church. The recent Encyclicals of Pius X. have widened and deepened the gulf, for, in the words of one who is a strong advocate for reunion with Rome: "The Encyclical *Pascendi Gregis* does not wish the reunion of Christendom, the peace and unity of the Christian Church; but simply and alone a body that will be submissive without question to its domination in doctrine and life, not only by external obedience of conformity, but by the internal obedience of a submissive conscience and an enslaved intellect." Rome will never have union unless those who unite completely surrender to its claims. Even when the Birmingham manifesto—with its studiously vague phrases—was issued and signed by the leaders of all non-Roman Christian Churches in Great Britain, the Roman Archbishop of Westminster declined to add his name, as it was not "in accordance with the (Roman) custom and tradition" to invite Christian men to pray for unity on Whitsunday, 1906. The Archbishop is logical; for why should Rome pray with those whose only hope of salvation arises from invincible ignorance keeping them out of the Roman Church? The claims of Rome are absolute, and if these cannot be admitted then reunion is an impossible dream.

(b) *The Doctrine of Rome excludes us.*—Rome will not have us unless we accept her teaching. This we cannot do unless we are false to the teaching of Christ. We hold that the Bible contains the Revelation of God, and anything that is not contained therein and cannot be proved thereby is not required of any man as necessary for salvation; we believe that salvation is obtained by trust in Christ and faith in the promises of the Gospels—not by the mediation of a priest. We believe that the Sacrament of the Lord's Supper is a feast to which our Lord invites His people in remembrance of His death and passion, and that the miracle of transubstantiation and its accompanying superstitions are untrue to the plain meaning of Scripture, and involve disloyalty to God. We are convinced that Christ is the Living Head of the Church—an all-sufficient Saviour—and we

cannot accept any infallible earthly head, or give the worship due to our Lord to any creature. The difference between the teaching of Primitive Christianity and that of the Roman Church is so marked that there is a gulf, deep and wide, lying between the two. The Reformers felt that, and refused to believe what their consciences told them was a lie. They therefore separated from Rome. Rome has transformed Christianity, and by transforming it has perverted its essential message. "If the old creeds are not abolished, they have long ceased to belong to the working system. The battle of the Reformation was to free them from the heterogeneous traditions heaped on them in the Middle Ages, which were soon reduced to a hard-and-fast system by the Council of Trent; and now the Tridentine doctrine is itself antiquated by the developments of the nineteenth century. Tradition as a source of doctrine is hardly less obsolete than Scripture, now that the personal infallibility of the Pope has placed it in his power to make any other ground of belief superfluous, or at best secondary." We who desire to follow the Divine Light shining through the lantern of the Word cannot take our place in the ranks of those who see their guiding star in human inventions and superstitious fancies. Regard for our own spiritual safety keeps us outside a corporation that makes the acceptance of what we are convinced is untrue to Scripture, fact and history essential to our uniting with it. "The terms upon which outward union with Rome is possible for us involve what to our consciences is a lie. Severed from Rome, we can still face God. United to Rome by means of asserting what we believe to be untrue, we could only bide ourselves in shame."\*

(c) *The Discipline of Rome makes Union impossible.*—We live in an age when tolerance is a virtue that must and ought to be followed by all modern men. This tolerance is claimed, and should be always granted, wherever the British flag flies. Under that flag no man is under disabilities for his religious opinions—except in one or two small districts where strange survivals of Roman Catholic canon law block the way to Protestants enjoying the rights extended to all other classes of citizens. Man has a right to freedom in religious matters. The Syllabus may denounce the proposition that "every man is free to embrace and profess the religion he shall believe true, guided by the light of reason." Schröder expresses the mind of his Church when he comments: "Every man must embrace the revealed truth in the Catholic (Roman) religion." The claim for tolerance and liberty put forth by Rome we grant readily, for we believe that no man should be punished or penalised for his religious belief, that truth is never helped by intolerance, and only that which stands the most searching examination and testing will persist. Error, by its inherent weakness, must in the long run perish, and therefore, on grounds of the claims of the dignity of freedom and of the liberty which the Gospel urges us to give to all men, we gladly and willingly extend to every man the right to think as his conscience directs him in

\* C. Q. R., January, 1897.

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those matters which make for his eternal welfare. Liberty is the right of all men in religious matters, and those who are zealous for truth must observe eternal vigilance lest the liberty they gladly grant may become a peril to others. By every means in their power they must circulate truth to overcome error.

Romanism has no sympathy with this standpoint. It claims for itself the most ample freedom, and if it could, it would demand dominance in Protestant lands. It disregards the feelings of those who grant the liberty when it finds it expedient to do so, and if it be not expedient, as in the recent case of the Borromeo Encyclical, it withdraws the denunciation. In those lands—now happily few in number—where it has the might to effect what it believes (in accordance with its dogmas) it has the universal right to enforce, it proves that it desires to carry out to the fullest the principles that oppose the granting of free exercise of their religion to the immigrants in certain Roman Catholic lands, and to the natives of these lands, freedom of worship.

Spain is at this moment agitated because the Government has granted a certain amount of religious tolerance to the foreign and Spanish inhabitants who are not members of the Church of Rome. They are permitted to announce their existence by the erection of buildings of an ecclesiastical form, advertise their services, and put a cross over their cemeteries. When in 1375 the Constitution which grants this liberty was passed, the Pope described leave for Protestants to live openly in Spain as "an innovation offensive to the sacred rights of the Church." In a letter to the Archbishop of Toledo he said it violated every obligation of truth and the Catholic faith. "It annuls illegally the Concordat between the Holy See and the Spanish nation, and exposes the State to the charge of wrong and opens a door to error—error which is the precursor to a long succession of ruinous evil to the nation so long and true a lover of Catholic Unity." In consequence of this action the Government by administration withdrew what the law granted, and for thirty-four years the Evangelicals had to suffer petty persecutions on the part of those who considered them noxious vermin that had to be endured because they could not be exterminated. This year the King and Government determined to restore the plain meaning of the Constitution as the administered law of the land, and again the Roman Church protests, as "the change is less a privilege accorded to the infinitesimal, the insignificant minority that does not belong to the State religion, than a humiliation inflicted on nearly the whole Spanish people." When the Spanish State desires to grant elementary tolerance to non-Roman Catholics in Spain the Vatican opposes and threatens. The old spirit of exclusiveness is still behind the Papacy, and we, who love freedom and prize liberty, cannot possibly unite with a Church that works to-day, as she did in the past, with a discipline that is opposed to the rights of man as a free being, to the claims of conscience to govern conduct, and, above all, to the plain teaching of our Lord and Master. The claims behind the exercise of Roman discipline are such that no New Testament Christian can for one

moment admit, as they are as exaggerated as they are unhistorical, and as crushing of freedom and progress as they are false to the spirit of the Gospel.

But it will be said, Why should the door be closed to dreams of future reunion—"Dreams are true while they last, and do we not live in dreams?" There are, however, dreams and dreams, and everything depends on whether the guidance of the dream be a star that leads us to bow in adoration over the Babe of Bethlehem or an *ignis fatuus*—a will-o'-the-wisp that will bring us into a quagmire likely to prove fatal to our highest interests. Any dream of reunion with Rome in the future is, in my opinion, likely to do evil at present, and its fulfilment in the future would work ruin to the bodies that unite with Rome.

2. THE CHURCH OF ROME IS IRREFORMABLE.—The whole evolution of its history since the Council of Trent shows that it advances from error to error and places itself more and more in opposition to the teaching of the New Testament. The nineteenth century was the century of scientific progress. It was also the age of Roman development in an unscientific and unhistoric sense. The doctrine of the Immaculate Conception and that of the Infallibility of the Pope have been proclaimed as *de fide*. The latter doctrine marks the end of an era in which reform might be conceived possible and the beginning of a period in which reform can only be brought about by the committal of suicide. Only by the election of a Pope who would pronounce himself to be *infinitely fallible*, and his predecessors *fallibly infallible*, can there be brought about such a change as to make Rome possible as a Church with which the Churches of the Reformation could unite. It is impossible for any sane thinker to believe that within the bosom of Rome there will arise a series of Popes who will so direct the orientation of the Church as to secure the abandonment of those dogmas and rules of discipline that make her impossible as a centre of union. Revolution may be possible—a revolution which will overthrow the Papacy and make it equal with the ruins of the old Roman Empire over which it sits crowned and robed. As Dr. Gwatkin says: "An infallible Church must go on setting truth and reason at defiance in intrigue for political supremacy, till she either breaks in pieces or withers away—or sinks into some gulf of anarchy. Meaner Churches may repent and amend, but for Rome reform is suicide."

The evolution of Roman worship during recent years has not been in the direction of greater simplicity, but in that of superstition. The worship of the Sacred Heart of Jesus, transferred to the Sacred Heart of Mary in Roman Catholic countries; the devotions to the Virgin of Lourdes; the cult of St. Joseph and St. Anthony of Padua, and the curious ramifications of worship of the Virgin, make her system even more unacceptable than it was to all lovers of scriptural authority. The impartial observer must be struck by the increase of devotions which have had their origin in legend, and the concurrent neglect of worship to Him who is the way, the truth, and the life. We who desire to go back to Christ and make Him our All, cannot

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possibly anticipate any growth of sympathy with the Church that multiples barriers between the sinner and the Saviour.

3. THE CHURCH OF ROME IS A DECAYING CHURCH.—I for one do not doubt that the Church of Rome has many saints. I am privileged to number among my personal friends Roman Catholics who love to do what pleases God and to follow His teaching. The Spirit of God works through everything except personal untruth, and my friends believe what they profess, and follow what they see of truth. Her peculiar doctrines are accepted by many of them without question, and what is true in her system guides and helps. But too often when thought begins, faith is lost; and the world to-day shows that Rome is weakening where she once reigned, and the revolt from her is on the part of the intellectual and thoughtful classes. This is true to such an extent that it may be safely asserted that Rome since the Vatican Council has lost more adherents than during the Reformation period.

In the sixteenth century Rome chose as her stronghold the Latin race. To-day France, the eldest daughter of the Church, is in open revolt against all religion. With a ruthlessness thoroughness it has expelled the religious orders, has disestablished the Church, and what is more serious, has abolished from the schools of the land all reference to God and Christ. The great mass of the men and large sections of women are hostile to all religion, and bitter animosity to its ministers pervades the thought of worthy working classes. Any man who has watched the course of events in France can observe a change amounting to revolution in the religious life and habits of the people. The politics of the nation are the true reflection of the religion of the people, and the present constitution of the French legislature places the Roman Catholics in a very small minority.

Italy, too, slips from the hands of the Vatican. The Town Council and Syndic of Rome are unbelievers, and the people are faced with the dilemma of being either good Roman Catholics and bad citizens or good citizens and bad Roman Catholics. Spain and Portugal, too, drift steadily from Romanism, and the Latin Republics of the West display in every case the decaying influence of the Roman Church and the growth of a militant Free-thought propaganda. The nations, knowing nothing of Christianity except what is taught by Rome, tired by papal tyranny, disgusted by superstitions that have been seen through, and offended by the contrast between profession and action on the part of the priesthood, have thrown off all religion, and wander in the pathless tracks of unbelief.

But it will be said that in the British Empire and the United States the power of Rome grows. Undoubtedly as Rome wanes in the Latin races, and as the revolt of these people from religion constitutes the gravest peril to Christianity, Rome concentrates her forces and her influence in Anglo-Saxondom. In a free nation a small compact minority is able to influence the Government out of proportion to its comparative strength. It can decide elections when party feeling runs high—if its votes are thrown in obedience to hierarchical

command, irrespective of the principle involved in the party struggle. This accounts for the deference paid to the papal wishes in Anglo-Saxondom, and it may frankly be admitted that the diplomatic influence of Rome has grown in lands where the English language is the mother tongue. The growth of the Church has, however, been arrested. Even in England, where papal machinery has so greatly developed, the marriage returns prove that the number of Roman Catholics in proportion to population has not increased, in spite of the great immigration of Roman Catholics.

The Church of Rome is shedding the intellect of its adherents, and the effects of the Modernist Movement are evident in every land. The methods employed for the repression of this movement prove that the old intolerance still directs its policy, and the extravagances of the Modernist leaders show that the reaction from repression has carried them very far in the direction of Rationalism. It is clear that the great attempt to preserve within the Church of Rome intellectual honesty and religious belief is likely to result in a weakening of Romanism and the strengthening of Free-thought of a rationalistic type.

But there is a stronger reason why reunion with Rome is ever the dream of a man who dwells out of touch with fundamental realities. Rome will not change its attitude, because it cannot. We who hold that Truth is definitely and finally revealed in the New Testament as far as the facts and teaching of the life of Christ are concerned cannot possibly accept the sacerdotal basis and the sacramental developments of that basis which characterise the Roman Church. The scriptural ideal is wholly in conflict with the ideal of Rome. We desire union in Christ. The day will come when our brotherhood in Christ will overshadow all other differences, and as we dwell nearer Him we shall draw closer to one another. I know not how the future will unfold its secrets, but I am certain that the power of Rome will wane, and that the clearer vision of God, which we can all obtain by greater conformity to His will, must give us truer views of truth and a more scriptural ideal of the Church. Has not Professor Gwaikin—to whose work I desire to express my great indebtedness—given us that ideal in the words which stir our hearts and make us crave for a deeper sense of the privilege of membership of the Church?—

"The one holy Catholic Church in which we believe is neither a visible assemblage of Churches nor an invisible election of individuals. It is heavenly and ideal, and therefore real. It is one, because charity is already unity, whereas a mere unity of earthly government would be a unity in Satan. It is holy—not that it is free from sinners, but because it lives in Christ. It is catholic, not simply because the Churches are scattered to the ends of the earth, but because its life is a higher order than space or time. It bears its witness in earth and heaven, that so God loved the world; but it has no government or laws of human making, and councils and Churches claim in vain its august authority."\*

\* *Early Church History*, vol. 1, pp. 298, 299.

the level of officialism. Leadership is as high above officialism as the heavens are above the earth.

The Priests of the Old Testament were officers and the Prophets were leaders; but the High Priest never lived who, notwithstanding the dignity and glamour of his official position, impressed his generation and shaped the destiny of the nation and the world as did Isaiah. The field of history presents many similar illustrations of the comparative superiority and importance of leadership over officialism.

Coming home to our own country and time. President Taft is occupying the loftiest official position that exists anywhere in the world. Mr. Bryan has failed

again and again in his effort to reach this position of tremendous opportunities for the doing of great things and of securing imperishable renown. Yet even Mr. Bryan's political opponents will concede that, notwithstanding he is without the prestige of office, his influence as one of the greatest among political prophets and leaders completely overshadows any influence that he could exert as President of the United States, if he were without his gifts of prophecy and leadership.

Prophets are leaders, and, though their influence may be increased by official position, the leadership of civil or religious prophets is far from being wholly or even chiefly dependent upon officialism.

## Organic Union or Christian Unity, Which?

J. H. Larimore, Westerville, O.

Editor Twentieth Century Church:

Recently a copy of your publication came to my notice, and I was interested immediately. The subject of the union of Christians is one that is near my heart. Fortunately, I have lived in an environment and have had such training, that I have a broad Catholicity and a generous feeling toward all who call themselves Christian, though their doctrines and politics are not mine.

I doubt if organic church union is coming on apace, yet I can see abundance of church unity. We no longer burn men at the stake because they do not agree with us, and we are more tolerant of each other than our ancestors were among themselves. There are still in existence huge, big walls of division, but here and there have come breaks in the barriers, and the watchmen on the denominational walls are not so sharp as formerly in sharp-shooting at those of the enemy (?) as approached too near the sacred city.

So, it seems to me, we have a greater unity than ever before, but the evidences of actual organic union are wanting. According to census reports there are in the United States 186 distinct religious denominations. This number has greatly increased, instead of diminishing, as would be the case, were actual organic union coming on. Who will doubt, however, that in spirit, charity, doctrine and polity these Christians are nearer together than they were ten, fifty, five hundred years ago? Perhaps the very multiplicity of denominations may lead eventually to a reunification.

If, however, either organic union or Christian unity is to be sought, it would seem that efforts should be directed toward the closer affiliation of those bodies already somewhat similar. Generally speaking, there are three grand divisions of Christians: Catholics, Presbyterians and Congregationalists, and each of the 186 denominations in America may be placed under one of these three classifications. Of course, some of the smaller denominations are difficult of classification, being hybrid in their nature and organization. But these usually resemble one ancestor more than they do another and so can be given a satisfactory place.

Under the head of Catholics come the Roman, Greek and Anglican communions, with other bodies such as Methodist Episcopal, M. E. South, Polish Catholic, United Brethren, Wesleyan Methodist, Reformed Episcopal, etc.

Under the Presbyterian head belong the Presbyterian bodies, the Lutherans, Covenanters, Reformed churches

and their kindred. The Congregational churches include the denomination of that name, the Baptists, Universalists, Unitarians, Disciples, Christian Union, etc.

It seems to me to be both feasible and desirable that the Catholics for instance, should get together on some basis. It is impossible now for them to merge as one church, but I believe it is not impossible for them to work up a spirit of closer unity. Let them, for example, hold conferences, at which addresses should be made, urging the need of closer understanding; reciting common history and experience; emphasizing their similarities and minimizing their differences. At the same time let members of each of the other grand divisions get together on the same sort of basis. Finally, a year or two later, let all come together in a huge interdenominational meeting of fellowship and Christian brotherhood.

I believe that wherever possible, in every community that has more than one church, there should be union meetings, at least once a month. Where there are no limitations of doctrine or custom, pulpits may be exchanged. Where such limitations exist, let the services be held in the open air. I have in mind a small city of perhaps eight churches, one of which was Roman Catholic. All the pastors got together one summer and agreed not to hold separate evening services, but to unite in a service, to be held on the public square. Each pastor was given a certain Sunday evening, and it was agreed that the subjects of the sermons should be such as would give practical helpfulness and avoid denominational controversy.

An incident such as occurred in Columbus, O., within the past few months, is an evidence of the spirit of unity that is prevailing almost everywhere. A Catholic national organization held a meeting in that city, and one of the features was a parade. In the reviewing stand, with the Catholic clergy, sat Washington Gladden, foremost among Congregationalists of America, Theodore Irving Reese, rector of Trinity Episcopal church, Samuel S. Palmer, well known Presbyterian minister, and other men in Protestant denominations. As the procession passed Dr. Reese's church, the chimes played "God Save the Pope."

This incident was commented on widely in both the religious and secular press. I believe it did a great amount of good in the effort toward church unity and eventual union.

I regard the Men and Religion Forward Movement as a valuable asset of the church of this century, not

only for the positive and direct good it will accomplish, but because of the catholicity of spirit it will generate.

There are many other agencies and organizations which leap denominational lines and which enlist men of all churches in a united campaign for human betterment and the uplift of the race. The charitable associations civic betterment societies and temperance movements are among them. I do not, at this time and in this place, wish to raise any issue concerning temperance, nor do I wish to put in any commendation for any particular organization. But it has struck me that one of the most powerful agencies, not only for the work which it professes to do but for the unification of Christians as well, is the Anti-Saloon League of America. I was present at one of the first conferences of that body. On the platform sat men of all denominations, Protestant and Catholic. They were drawn together for that day in a unity of purpose; for the moment they forgot their doctrinal differences, and were

brethren in a common cause. They had an opportunity, seldom enough afforded, to study each other at short range. Between two venerable Catholic prelates on the platform sat a Methodist college president, now a bishop and there existed among these men the best of friendliness. What each speaker had to say on the one topic was applauded by all the others.

This organization has continued to enlist the support of men of all faiths as well as men of all parties. It is not the only organization that does this, but it is one of the foremost. Among its officials are clergymen and laymen representing every denomination under the sun.

It is only as men are agreed on non-essentials; only as they forget, for the time, their organic differences in some enterprise for the common good; only as they stop a moment and think of others that they are led toward that consummation for which the Savior prayed.

J. H. LARIMORE,  
Westerville, O.

## The Church and The Kingdom

J. S. Hughes, Holland, Mich.

Through the kindness of some one unknown I have just received and read with glowing interest the March number of The Twentieth Century Church the first copy I have seen of this timely periodical. There is tonic and health and growth in the vigor and the freedom of the discussion. Therein is its goodness. Another view not presented by any of the writers and one I fear is my own and makes me feel lonesome finds a beginning point in the well written article of W. C. Biting, D. D. "To identify the church with the kingdom of God is to flatly contradict Jesus. This is one of the great heresies of the day." Another writer says, "We must never forget that the expressions The Church and The Kingdom mean one and the same thing." The issue seems sharp. They are not unrelated though widely different. A boy and a man are different though it required the boy to make the man and Paul uses this very difference to say "When I was a child I thought and acted childish, but when I became a man I put away childish things," and that is the difference between the church and the kingdom. The church still follows the Master meek and lowly sitting upon the ass into old Jerusalem to his own execution by the world powers while the kingdom shows him riding the white horse symbol of conquest and having written on his garments "King of Kings and Lord of Lords," and is followed by the total sainthood the hundred and forty-four thousand having the seal the ensign of God on their foreheads all riding white horses to attend "the marriage of the lamb" and "the great supper of God," in the New Jerusalem.

In short a great distinction is seen between the church as in the tribulation and kingdom and patience where companies are suffering under brute dominion and the saints of the Most High ruling over the kingdoms of men following "The prince of the kings of the earth" which is the well selected thesus of Christ's own self-revelation. The coming of the kingdom will put out all the churches just as the rising sun puts out all the stars or as the grown man lays aside childhoods ways.

That is what is going on. That is at the bottom of this little flurry about Christian union which does not understand itself. It supposes that divisions in the church are producing infidelity, but only in a very limited way and very superficial. Men of no kind of school in

medicine, law or philosophy are united. That is not the real trouble. Does not every one know that in every nation where there is Christian unity a general and state church there is far less of real and vital religion than where there are many independent bodies? It is even so. Now lay aside all questions of the old and new methods of interpretation, lay aside all questions of the ordinances as baptism and the communion and of feet washing and, the like and look the question fairly in the face and confess that there is more spirituality and more sacrifice and liberality and moral purity wherever there are many sects. Sects I call them and they fall far short of our ideal, but the error that lies under the plea of Christian union as now presented is in regarding the church as an institution as an establishment and permanent possessor of authority and yet not one will allow it to the possession of an other. If they have outlived their use they are drones. We do not have too many sects considering the wants of a transition state for we are with our sects and our Bibles all in "the melting pot" and the times call for sound honest thinking, and plain speaking.

The time that the kingdom of men becomes the kingdom of God and His Christ is especially identified with the seventh trumpet and sworn to by an oath and the uplifted hand of The Messenger who came to John with the book open which all Christendom has falsely called "a sealed book" and John was commanded to prophesy it before the many peoples and tribes John with the book open which all Christendom has and tongues and kings and to seal it not up."

Now how were all our sects or fractures produced? They were all broken off the parent stock vertically that is from sunkissed soil every strata down to sin-cursed sulphur.

But Christ does not divide in the world on that line. He fractures vertically. He separates the good soil from the rocky places. He sets the sheep upon the right hand and the goats upon the left. He sets the wheat upon his right and the chaff upon the left and gold upon the right and the dross upon the left, the living branches all on his right and the dead upon his left.

But what do we actually find under our system? We have sheep and goats upon the right hand and goats and sheep upon the left; gold and dross on our right

hand and dross and gold upon our left and so on using the very antithetical terms. He himself employed and talking of uniting them? Above all our controversies, our vain hair splitting, our episcopacy prelay presbytery above our sacrament and baptism, Christ set this eternal truth, "Ye shall know a tree by its fruits." That is always true and every human being on earth will say it is true. It is the norm of judgment for sects as well as for men, and our sects are temporary a product of the times and during the years we have lightly chatted of Christian union the sects have multiplied fastest, and have taught us many lessons, but they are vertical splits and make void the old political slogan of "separation of church and state." We have lived to see a reign of vice and immorality in our country that is appalling.

The church is perishing and is grabbing at straws because the early birth pains of the Kingdom of God are begun and a mightier dome is rising and forming over us. If we call the abrogation of human slavery and of witchcraft of prison for debt of the whipping post Christian triumphs which one of all our sects set its life by it or by any one of the great really and truly Christian reforms? That is what I mean that with reference to the Kingdom of God they can not promote it any further

and a larger Christian thought now begins to work.

Union of church and state? No not as the church has been nor as the state has been, but that was a political slogan for the time. What say you of a new church with the sheep upon the right and the goats upon the left in the settlement of Christ's own present greatset issue?

Can there be separation if Christian morality from the people's administration. Far be it from our thought. The breaking into sects if it goes on till the ecclesiastical idea is lost in the domestic piety and our private homes become powerful Christian centers the light of the hearth stone upon the coming kingdom will show us the new day. That fireside church is the highest on earth. Let the Presbyterian denomination oversee our Christian education. Let the Methodist church put away the liquor evil of the earth. Let the Salvation Army preach the gospel to the nations and let the Baptist denomination look after the poor and so on let each sect have charge of a world wide work as a committee and we have Christian union and the Kingdom of God will appear. Let them do as they like with their names and doctrines, but do their part of the work of the Lord.

JASPER SEATON HUGHES.

## Christian Union in New England

Edited by Rev. F. E. Davison, Rutland, Vt.

### AN IDEAL FOR 1920.

The three hundredth anniversary of the landing of the pilgrims at Plymouth occurs in 1920. The epochal event should have appropriate recognition by the churches of America, and doubtless elaborate demonstrations will be observed throughout the land.

One form of celebration has been already suggested, sensible, logical and far-reaching. Rev. Edward T. Root, Secretary of the Massachusetts Federation of Churches is the originator of the scheme, which briefly is a movement of consolidation and co-operation everywhere, especially along four lines of activity, viz:

First—Elimination of competing churches.

Second—Organization of every local group of churches.

Third—Allotment of responsibility for particular sections to particular churches.

Fourth—Co-operation with all recognized betterment agencies.

Concerning this plan the Congregationalist, Boston, Mass., says editorially:

"Not such an original idea," says the critic. "We have listened before to the promulgation of such beautiful schemes." Yes, but not until the Protestant churches, both of New England and the rest of the country, not only listen but act will they be in a position to keep the nation loyal to the ideas in behalf of which the Pilgrims ventured into an unknown land, enduring for years the privations and meeting with the opposition that only pioneers and pathfinders meet.

Can it be thought that Bradford or any of those earlier statesmen would be pleased with the divided and disintegrated condition of organized religion in many a

country town and many a city community today? They believed in the church as a powerful factor in civic and social life, not an institution ignored by the multitude, scarcely able to subsist from year to year and yet too feeble to die gloriously.

If a few persons in a town or city can have a vision



of the more efficient and the more Christian church, if they will begin to talk about it to one another and to others, to pray about it, to read the books and the papers that advocate the idea, to study the local situations, as leaders in the Men and Religion Movement have been surveying different fields the country over, something is bound to happen in eight years. In the little Massachusetts town of Somerset something of this sort, as we showed last week, has come about in the comparatively short space of three years. In Brooklyn,

only the other day, consolidation was no less happily effected between two Congregational churches, each of which needed the other in order to do its best work.

Eight years! That gives time enough for education, agitation, the working out of specific plans. In the course of eight years, too, those who set their faces like flints against any forward step in church activity may be summoned to their heavenly reward. Eight years! Let them be well used in the effort to overcome the waste and overlapping, to federate and unify in order to enthroned the church at the center of the community's life, where it stood when the feet of our ancestors first pressed the soil of America, where it ought to stand in the twentieth century also.

#### NOTES.

##### *Shall Congregationalists and Disciples Unite.*

An important conference was held in New York, April 19, between an influential delegation of the Church of the Disciples, one of the largest denominations in this country, and several representative Congregationalists. It was an incidental result of the great movement inaugurated by the last General Convention of the Episcopal Church for a World Conference on unity. Coincidentally with that, both the National Council of the Congregationalists and the Convention of the Church of Disciples had taken action looking towards church unity; and mutual correspondence and acquaintance in preparation for that general movement had suggested to these representatives of these two communions that something might be done now to bring their ministry and churches into closer affiliation and unification. Their conference led them with one mind to the conclusion that this ought to be done, and that a practical effort to do it should at once be undertaken. They are preparing as an initiative a letter to the churches directly interested, and they have adopted plans for further and enlarged conferences to carry forward what seems to them the feasible as well as most desirable object—of bringing these two communions together. The delegation from the Church of the Disciples were Rev. Peter Ainslie, president of the Disciples' Commission, Baltimore; Rev. F. W. Burnham, secretary Disciples' Commission, Illinois; Dr. J. H. Garrison, editor of the Christian Evangelist; Rev. I. J. Spencer, Lexing-

ton, Ky.; Rev. F. Idleman, Des Moines, Ia.; Mr. E. M. Bowman, treasurer Disciples' Commission; Rev. T. M. Philputt, New York City; Rev. I. N. McCash, secretary American Christian Missionary Society. The Congregationalists present were Dr. Nehemiah Boynton, Prof. Williston Walker and Dr. Newman Smyth.

##### *A Notable Federation Achievement.*

Somerset, Mass., has just witnessed the consummation of a federation between the Congregational and Baptist churches. It had been expected that the Methodist church would be included, but at the last minute it drew back, although the district superintendent recommended its participation in the federation. The legal status of each of the two churches will be preserved as well as their present ecclesiastical relations, but they will hereafter worship and work together and that, not because neither was unable longer to finance itself, but because good sense and the Christian spirit have triumphed over the competitive idea. In the interests of a clear field both ministers withdraw. The Congregational pastor, Dr. James G. Merrill, preached a notable farewell sermon summing up the reasons for the change and forecasting a happy future for the united congregations. He has crowned by this statesmanlike act his long and honorable service. Excellent as was his work as pastor of leading churches in Portland, Me., St. Louis Mo., and elsewhere, and as president for ten years of Fisk University at Nashville, this persistent and successful effort to unite the Christians of a rural community, to which he was providentially led three years ago, is one of the finest achievements of his career. We quote his editorial tribute to him in the *Fall River News*: "It does no injustice to any other promoter of this benign movement to say that its leader has been Dr. Merrill. With one voice the people will agree to lay this meed of praise upon his shoulders. His departure is deeply regretted by his own part of the flock and indeed by all of the people. His spirit in relation to the whole movement has been so winsome and so devoid of selfishness either for himself or for his denomination, that he will always be thought of as the father of the union. In self-sacrifice Dr. Merrill has wrought to realize the vision of a united body of Protestant believers in Somerset."

## The Church of The First Century

This Blackboard Analysis is an effort to present clearly the work of the first century in the permanent establishment and thorough equipment of that divine institution variously called in the New Testament Scriptures, "the church," "the Church of God," "the churches," "the Churches of Christ," "the Body of Christ," etc. While we would be delighted to herein quote all the passages referred to in the above analysis that the reader may have in hand the proof texts, it is out of the question to thus occupy the space of the magazine when so much other matter needs to appear in the same issue.

We have thrown together the miraculous power employed in the institution of the church under the six heads:

THE FOUNDER, The Lord Jesus Christ.

THE FOUNDATION, "That Jesus is the Christ the SON of The Living God," established by the testimony of Apostles and Prophets.

THE FOUNDING, on the Day of Pentecost.

THE PREPARATION for.

THE PROCLAMATION and

THE DEMONSTRATION of "The Glorious Gospel of Christ."

# THE TWENTIETH CENTURY CHURCH

An Interdenominational Monthly Devoted to  
Answering the Prayer of Jesus for Christian Union

Published by The Twentieth Century Publishing Company, Pine Bluff, Arkansas, U. S. A.

**Subscription, \$1.00 For 12 Numbers; Clubs of Five, One Copy Free.  
Single Copy 10c.**

## Symposium on Christian Union

### Introduction.

When we submitted the following questions to a number of the leading ministers of the larger divisions of our Protestant world we were hopeful of receiving in reply something that would have at least the resemblance to a consensus of sentiment upon the subject submitted. Instead of an apparent agreement we have the answers grouping themselves into classes directly antagonistic to each other. The first impression from their reading is one of hopeless antagonism and a very unpromising outlook for Christian Union. When we contemplate, however the frankness and openheartedness permeating the answer of each one of these, our brethren in Christ, hope revives, chiefly because the Spirit of our common Lord and Master seems to permeate every sentence, without which all comparison of views would be abortive of all good and worse than a waste of time. It is not our purpose or our place to attempt any discussion in these columns with any of these brethren with whom we differ. It is however our desire that the several members of this symposium shall use freely our space in the discussion of their points of difference in order if possible to discover a common doctrinal basis of Christian Union.

We desire in this public way to acknowledge our indebtedness to these brethren for their thoughtful, candid and courteous replies. Some few addressed were too busy to give the questions the time needed for answer. A few more failed to notice at all the request, while another few replied with so much of acrimony as to make the appearance of their answers in this magazine discordant and therefore unwise. Those admitted we regard as valuable contributions not only to the columns of our magazine, but also to Christian Union literature, without which the reading and thinking masses of our denominations must ever remain within their sectarian, enclosures. Too many, alas, of our self-satisfied religionists deceive themselves into thinking that they are Christians, when under the microscopic view of Jesus, they do not rise above the size of

a full grown sectarian. They have all the Christian Union they want within the folds of their sectarian label.

This final word with our contributors. Since we are seeking diligently to make this magazine an absolutely fair, free and open forum for the discussion of our vital points of agreement in order to a visible and spiritual union thereon and of our non-essential points of difference that continue to divide us that they may be rejected for the sake of Jesus and the redemption of the lost world through Him, we desire to urge their continued use of these columns in order to this glorious consummation. Such a co-operation of our Contributors with our Co-editors will contribute largely, under the blessing of God, to that unity of Spirit and bond of peace for which Jesus continues to pray.

### Questions Submitted

1. Do you believe that the Protestant Bible is an all-sufficient statement of Doctrine, of Duty, of Discipline, of Worship and of Service, to supply every need of either the individual Christian or of any Scripturally organized body of Christians? (2 Tim. 3:15-17); If not, why not?
2. If your answer is in the affirmative, do you believe that it is right in the sight of God to add to this Holy Spirit-inspired all-sufficient statement of faith and practice any interpretation of its doctrine, or any formulated statement of belief or discipline invested with the authority to include its adherents and promoters and to exclude its dissenters, and by so doing thus form a denominational division of the body of Christ? (1 Cor. 1:10.)
3. What in your judgment would be the result upon our Protestant bodies, should each one, through its authoritative head, decide to abolish its creed as a book of authority and thus place its body of believers under the direct authority of God's Word; in what respect would the church of the 20th Century, thus placed under the direct control of God's Word, differ from the church of the First Century?



The Rt. Rev. Thomas F. Gailor, D. D.,  
Bishop of Tennessee.



Rev. Benj. S. Stern, D. D.,  
Immanuel Reformed Church,  
Philadelphia, Pa.



Rev. Junius E. Remensnyder, D. D.,  
LL. D., Pastor for 30 years St.  
James Lutheran Church,  
N. Y. City.

**The Answer of Rev. Thomas F. Gailor,  
Bishop of Tennessee.**

Memphis, Tenn., April 2, 1912.

The Rev. C. C. Cline, Editor,  
The Twentieth Century Church,  
Pine Bluff, Arkansas.

Rev. and Dear Brother;—

I have your courteous letter of March 25th., asking me to answer three questions, bearing upon the union of Christian people and, altho this is a very busy time of year with me, I hasten to show my interest in the subject and my appreciation of your courtesy by sending this reply. I have tried to speak sincerely and candidly, according to my knowledge and belief; being always keenly conscious of my intellectual and spiritual limitations, and praying to God to enlighten my ignorance and widen my vision of the Truth.

Your first question is:

Do you believe that the Protestant Bible is an all-sufficient statement of Doctrine, of Duty, of Disciple, or Worship and of Service, to supply every need of either the individual Christian or of any Scripturally organized body of Christians (II Timothy III. 15-17); if not, why not?

My reply to that question is emphatically "No." I do not so believe. In the first place there is no such thing today as a "Protestant Bible," and there never was one. Many Protestants reject some of the books in the Version of the Bible set forth by the Church of England in A. D. 1611, known as the "King James Version," and the Founders of Protestantism both in Germany and Switzerland separated some of the books of the New Testament from the others and treated them as of inferior value. (Vide Westcott, B. in C. pp. 260-73.)

The only Bible I recognize is the Collection of Books,—thirty-nine in the Old Testament and twenty-seven in the New Testament, which, altho severally endorsed by Christian writers from a very early date, were not formally authorized to be read in Church until the Council of Carthage in 397 A. D. This Bible—as a Bible—grew slowly into recognition with the growth of the Christian Society. As the Society, or Church, developed the more definite consciousness of its corporate life and organization, so it developed the critical insight to select and approve its Sacred Books.

You make a reference to II Timothy, III, 15-17, which reads as follows:

"From a babe thou hast known the Sacred Writings which are able to make thee wise unto salvation through faith which is in Christ Jesus; Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be complete furnished completely unto every good work."

But this passage has no bearing upon our discussion. When St. Paul wrote this sentence "The Sacred Writings" or "Holy Scriptures" meant the Old Testament, probably as it was then accepted among the Jews; but even the list of Old Testament Books was not settled until twenty-five years after St. Paul wrote to Timothy.

Such a quotation from the New Testament has absolutely no meaning as applied to the organization of the Christian Church. The fact is that the Christian Church and the Christian Bible are vitally and historically intertwined and interwoven. You cannot tear the Bible out of the structure of the Church without destroying both. The Church without the Bible is an ambassador without credentials; the Bible without the

Church is a letter of credentials without an ambassador. It is worse than that. It is a challenge without a champion, a message without a bearer, an unaccredited piece of evidence without a living witness. No Court would receive it. There are at least four other Bibles in the world, viz; The Veda of the Brahmans, The Lalita Vistara of the Buddhists, The Zend Avesta of the Parsees, and the Koran of the Mohammedans. These books represent great religions. Every one of them contains messages of Divine Truth and is, so far forth, inspired of God. Our Bible appeals to men, not only by its intrinsic superiority as a Divine Message, but as attested and certified by the Catholic Church of history, which is the Body of Christ, the Pillar and ground of the Truth. (Ephes. 1:23; 1 Tim. II:15.)

With these facts in mind the statement, that "The Protestant Bible is an all-sufficient statement, etc." strikes me as an impossible position for an educated man to take.

I. The Bible itself repudiates it. St. Luke begins his Gospel by telling his correspondent, Theophilus, that he writes in order to assure him "of the certainty of those things wherein he had already been instructed." (Luke I:4.) Theophilus was an instructed Christian before the Christian Bible was written. St. Paul declares (II Thess III:6) that there was a tradition." He also says (Gal. I:9) That the Galatians must not accept any teaching from him or from an angel, other than the Gospel that was preached unto them; and that was before the Christian Bible was written. So we read (Acts II:42) that the people who were baptized on the Day of Pentecost" continued in the Apostles Doctrine," and St. Jude urges us to "contend earnestly for the faith which was once for all delivered to the Saints" (Jude 3.) So St. Paul writes to Timothy "O Timothy, guard that which is committed unto thee; hold the pattern of sound words (the creed?) which thou hast heard from me." (I Tim. VI, 20; II Tim. I, 13.) It was the office of the Church as a visible society to hand on this tradition, which existed before the Christian Bible was written, which covered many details of practical daily living and worship, that the Bible, afterwards written, took for granted or implied. And among these details were the Creed, the ministry, the Liturgy, the mode and subjects of baptism, the observance of Sunday, the first day of the week, which is purely an ecclesiastical institution. I hold it, as an absolutely impregnable position with regard to the Christian Religion, that there are three guides to truth, viz; the human reason, the Church's tradition, and the Sacred Writings, and to neglect or disparage any one of these is to fall short of the truth of God.

II. As I am emphasizing the tradition of the Church in this paper I venture to describe what place the organized, historic Church occupies in the Christian scheme or interpretation of life.

The religion of Christ is essentially and primarily a brotherhood, a Church. The Mohammedans venerate a

Book, a Bible, the Koran. The Buddhists believe in a method. But Christians are primarily and essentially members of a family, united in Christ, in a visible kingdom, a Church; and the Christian Bible is not a fetish, to be worshipped for itself,—but chiefly valuable as the Charter and constitution of the Church. "The Church to teach, the Bible to prove"—that is the rule of faith.

Thus Christianity is a social system, the family of God, and this corresponds with the law of nature, with the revealed method of Christ, and with the principle of the Incarnation.

(1) It is a law of nature that man is a member of a community. He realizes his individuality only by and through his relations to society. The isolated individual is not moral. It is only when he comes into relation with others,—in a family, a community, a city, a nation, that he becomes a moral being. Even the Christian's God is a social God—Three Persons in One God—; and St. Paul tells (Ephes. IV., 13) that the "perfect man" is to be realized, not by the individual, but by the whole Church. This is a truth most important for our time.

(2) The method of Christ in the Gospels is to create first of all a new and distinctive society in the world, to be the nucleus of His Kingdom. We can see the beginnings of its organized form, as when we read (Luke VI, 13) "He called unto Him His disciples, and of them He chose twelve, whom He also named Apostles." Thus Christ approved of the distinction between clergy and laity in the Church. So He declares the building of His Church (Matt. XVI. 17) and its permanence; and describes it in His parables. It was to be like a net cast into the sea, and like a field sown with tares and wheat, containing both good and bad in this world. This Church idea is the theme of St. Paul's great Epistle to the Ephesians; the Epistles to Timothy and Titus are full of it; and the First Epistle to the Corinthians (I Cor. V, 12) takes for granted the distinction between "those within" and "those without" the Church. So in the Acts those who were baptized were added to the Church, just as St. Paul said (I Cor. XII, 13; Gal. III, 27) to be baptized "into Christ" is to be baptized "into the Body," i. e. The Church. The testimony of all early Christian writers is practically unanimous in favor of this conception of Christianity as primarily a Church, and not as the worship of a Book, or the observance of a method, or a summary of doctrine. That kind of individualism, which says that the Church exists only as a union of believers, as if it could be constituted by individuals coming together and uniting themselves into a society, does grave injustice to the New Testament. The Church originated not in the will of man, but in the will of the Lord Jesus Christ, and the Church has a reality of its own, independent of the individual members, for

(3) The principle of the Incarnation is that Christianity is not merely a moral standard, it is not a mere revelation of truth. It is both of these, but it is more. It is the bringing in of new life, the communication of power. "I came," He said, "that ye might have



Rev. Edgar E. Folk, Editor Baptist  
and Reflector, Nashville, Tenn.



Bishop Wm. M. Brown, D. D.,  
Galion, O.



Bishop J. B. Briney, Author and  
Editor Pewee Valley, Ky.

life; and that ye might have it more abundantly" (John X, 10). That is the justification of the Church, the Sacraments, the Ministry, aye, of the architecture, the music, the liturgical beauty and richness of the historical services of the Church. They all contribute to the fulness of the life in Christ.

#### Question (2)

I think that I have answered this second question in my answer to your first question. Christianity is an historical religion. It is nearly nineteen hundred years old. It was not created by the Rev. Alexander Campbell in A. D. 1827; nor by John Wesley in the 18th century; nor by Thomas Cranmer or John Calvin in the 16th century; nor by Pope Gregory VII in the 11th century. It was founded by the Lord Jesus Christ, and from the beginning of its history it had a Ministry and a Creed; because at the start it was a new life, and all life is organic.

#### Question (3)

The Church of the First Century had no Bible, as we have now, and was dependent for its instruction upon the Ministry of the Church. Some of the Books, which were read in the Churches as Scripture even as late as the second century, were afterwards thrown out of the Canon and discredited. But the Church of the first century had its organic life,—its Creed, its Sacraments, its Ministry.

To attempt at this late day to eliminate and ignore this Creed and Ministry, and to unite Christians, by general consent to those inspired documents, popularly called "The Bible"; allowing each man to interpret the documents according to his own knowledge or ignorance of their origin and history, strikes me as an utterly vain, if not weird and astonishing, endeavor.

I am not ashamed nor afraid to call myself a

Protestant—protesting with the whole Anglican Communion against the new articles of faith, which a great section of the Historic Church has declared necessary to salvation in its decrees of A. D. 1570, 1854, and 1869.

At the same time I cannot see any promise of help or blessing in any movement for the reunion of Christian people, which does not include in the scope of its sympathy and appreciation the Roman Church, the largest body of Christians in the world, and the Oriental Churches, which are not Roman nor Protestant.

These non-Protestant Communions number twice as many members as all the Protestants in the world put together, and nearly fifty million more besides; and the very last things they will surrender or compromise are the Sacraments, duly administered by an authorized historical ministry, and their belief in the Catholic Church, as a visible and Christ-ordained institution.

Trusting that what I have said with Christian candor will be received in the spirit of personal good will and esteem, with which I send it, I am,

Very sincerely yours,

THOMAS F. GAILOR,

Bishop of Tennessee.

#### The Answer of Rev. Henry C. Collins, Klamath Falls, Ore.

To discuss the three propositions submitted, it is necessary to get the perspective of the purpose of God in the institution of His church.

It is little realized that there was a plan in God's mind, and the plan comprehended the redemption of the world of humanity. The church was not an end in itself, but a means to accomplish God's purpose.

The purpose is very different from the institution

for carrying out the purpose. The purpose is God's. It is laid upon the organization Christ instituted. The execution of the purpose is man's part:

The purpose of God is that stated by Christ in Matt. 28:19, 20 the great commission to the apostolate, He had equipped for the work and chosen. This tells the purpose of the Church and should be kept before us. The matters of execution of this, its form, its method, is a thing of detail purely. To make the Christian profession understood, that as a disciple he is a follower of Christ pledged to help fulfil the purpose of his Lord, and that the organization is the human agency for doing this work would be a great advance in Christian life and work of the Church.

The accentuating of such things as form, method, which by stressing, as in the special acts of the Lord's life drama, are productive of drawing the attention of the disciple or hearer away from the central thought of making disciples followers of the life of Christ.

The life of Christ is the ideal to set before men as we appeal to them for Him. The last act of that life, His death, is but one of the incidents; and, while grand, showing the disciple he is to stand for that life even to the sacrifice of life itself if necessary, it is not too much stressed. It is that life, in its fulness that is to draw men to Him, and what the Church is to remember is, her work is to make disciples.

The scriptures are all the standard for discipleship any organization should require. It is God's standard. His creed: and there are warnings from Matthew to Revelation's last paragraph against adding to it. It is assumption in man to presume to make other requirements for His discipleship than He has left, His word.

To provide for disciples in organization, worship and discipline, is the province of the church, however. Organization for the work, method of initiation are left to the apostolate. They were left free, with the authority. Their authority was from Him: The organization they should require, as the exigency should arise, such as the need of the diaconate is a matter of detail in their province purely.

The second proposition follows from the first, God had prepared the scriptures for His people. Christ had given them the example of the life. Everything necessary for faith and practice of the disciple is found there.

But the disciple has a relationship to the organization, the Church, which must have the authority to regulate the organization's work. The rite of admission is prescribed, but the method is not. If it were so important, the mode would have been specified by our Lord in the commission. While it is immaterial what mode is adopted or what order is authorized, whether presbyterate or episcopal, still, they were to provide these, and only they were given the authority. Any organization claiming the right to and starting up an organization, could not be considered theirs. It is a case similar to that in our Lord's life of those casting out demons "who followed not us." They were doing the work, but were not in His organization. Only the

twelve and those they appointed could claim that organization. It is not then a question of faith, of Christian discipleship, but of church membership. It was entirely in the province of the church to prescribe the method of initiation into their organization and to discriminate between those not with them, as between those outside and their own who had been admitted. The denominational division is made by the independents who went outside and were not excluded.

3. It would be a great stride for the church organizations to take, and would be a wonderful object lesson to the non-Christian world, showing it that we had one Lord, faith and baptism; not many religions, as it is termed now, but one. It would class all followers of Christ as members of Christ's Church which is not the organization, but a relationship to Him. The denominational organization would then be seen to be the instrument which is doing the Master's work. Any organization or disciples of Him may do this, but it could not claim to make members of the Church.

This is the position of the Anglican communion. The baptized is called a "Member of Christ," "grafted into the body of Christ's Church."

There is another relationship of the disciple. He is a member of an organization. The result of having the standard of the scriptures as requirement for discipleship would not change that relationship. The apostolic church was one, whether it had been of Presbyterian form in Jerusalem and Episcopalian in the gentile world is immaterial, it was one. The denominational bodies are not one. The congregations of Corinth might have called themselves Paul's or Apollos' but they were congregations of one church. The kind of organization was not an issue, they were of Christ's established church.

As long as we have the denominational divisions, there will be no material change in the Church of Christ. Most church members are not Christians, but denominationalists, as were those at Corinth. They have been taught so. The denomination is the end, their rallying point. They do not know the great commission is the charter of Christ, their allegiance is to the denomination. It must be sacrificed upon the altar of church union; uniformity is necessary to the end desired.

Something could be accomplished by education. The ministers are ignorant of what the church is. They do not know it is but the institution to make disciples of the nation. They aim at church membership. Unless we can get our members beyond the denomination we have not carried them far. If we aim at only church membership for the convert we are false to Christ, to whom our commission is to lead him, and to him. The view should be held up, of a great universal church to which the organization is but the narrow gateway; a great Kingdom of men called from the world to the Christ life. When we have a body of Christians in place of church members, the question of union for united effort to carry out the great commission will be settled and speedily. But before Israel entered the promised land there was a funeral. All the old Israelites



President Frederick D. Kershner,  
Texas Christian University,  
Fort Worth, Tex.



Bishop M. M. Davis, D. D.,  
Dallas, Tex.



Bishop Z. T. Sweeney, D. D.,  
New York City.

had to be buried. We must have a new generation trained in a different school before we can enter the promised land and take possession of the Kingdoms of the world.

With good wishes for the movement near to your heart, believe me, Fraternally yours,

HENRY C. COLLINS.

P. S.—I had an interesting experience in Vantura Cal., where we had a practical illustration of your idea.

During our summers, congregations in our churches did not seem to warrant evening services and instead of discontinuing I suggested each of us taking Sundays in order. The other ministers and congregations attending as brethren visiting. There was a feeling of brotherhood and fellowship and it was a lesson to the community. The services became very popular. Attending under such auspices the people were in the frame of heart to receive what was good and appreciated the services of the others. At our service, at which we made no attempt at elaborate music, the crowd was too great to be accommodated. We tried it two years. Sermons were to be free from all denominational references, simple gospel talks.

If I may judge it weakened some who were merely sectarian. My own, generally, did not attend. It showed me that crowds do not seek Christ, but the loaves and fishes of the organizations the social features, the offices the change and recreation, the entertainment.

The Answer of Rev. Joseph C. Kuehnle,  
Como, Miss.

Como, Miss., April 13, 1912.

The Rev. C. C. Cline, Pine Bluff, Ark.  
Dear Brother:

In compliance with your request of March 28, I am

sending you such answers to your questions as my heart and judgment prompt, and the little time the activities of Eastertide permits. My answers for the latter reason are necessarily brief and therefore merely suggestive.

I am, however, in great sympathy with you and your co-workers of "The 20th Century Church" (the pages of which give me much pleasure and profit) and I shall be glad to do anything I can to help the good cause along.

I do not believe that the Protestant Bible is an all-sufficient statement of Doctrine, of Duty, of Discipline, of Worship and of Service, to supply every need of either the individual Christian or of any scripturally organized body of Christians." But I do believe it is an all-sufficient statement of the *principles* of doctrine and polity. St. Paul in II Tim. 3:15-17, says: "Every scripture inspired of God." (and while he refers to the Old Testament scriptures, the New Testament writings may now be included by virtue of their inspiration) is—not all-sufficient, but "profitable" "oophelimos" that is useful, beneficial, serviceable for teaching, for reproof, for correction, for discipline in righteousness." And I do believe that the Bible is useful, beneficial, and serviceable—inestimably so—for in it are preserved the divine principles that must rule and direct our lives, our families, our governments, our churches. The Bible will supply a common authority upon which we can all agree to base our labors for unity, but it cannot possibly be, because of its very nature, ever an all-sufficient statement of doctrine, of duty, of discipline, of worship and service.

If I have read history aright, the great Reformers in the 16th century abolished all creeds and tradition, and made the Scriptures the supreme and exclusive

authority. And what was the result? Certainly not unity. That the Bible is not an all-sufficient statement of doctrine and polity was exemplified at that time by the historical fact that Luther, Calvin and Zwingli extracted three entirely different doctrines of the Holy Communion from the New Testament. And later the Quakers who taught that the Bible came from God, and was, therefore, the sole umpire of doctrine, discarded the sacraments entirely. And too both the Presbyterian and Congregational forms of government were educed from the same book that was claimed to be all-authoritative. The error lay in the fact that men in times past, as some in the present do, looked back to an imaginary Golden Age, for there never was a real one; and looked upon the New Testament as a record of the ideal age, and hence came to regard the Bible as an authoritative text book from which doctrines and proofs of doctrines were to be drawn with little or no discrimination. But the New Testament is not a handbook of Christian doctrine and polity. It is simply an inspired record of the most characteristic sayings of Christ, and the chief events of His life,—a far-from-complete and not altogether correct history of the early Church,—and a number of letters written to Christians, for the purpose of teaching them more fully of Christ; and to give practical advice as to how they were to conduct themselves both in their intercourse with each other and their pagan neighbors. The doctrine of the Scriptural Church was the doctrine of historical facts and their significance; their churches were practically unorganized; and their services informal. It is a great mistake to read back into the New Testament the developments of a later age. For as Bishop Brown says: "when our Lord ascended there was not let down a bishop fully mitred, no, of course not, but neither was a white tied frock-coated pastor. The scriptural church was the church in the making; it was working out its destiny gradually, under the guidance of the Holy Spirit, but, however, in a perfectly natural manner. Our Lord did not require that the Jewish converts should give up the old rites and ceremonies at once, although He knew they must eventually do so; He merely gave principles to His Church that would ultimately lead to their discontinuance in a natural manner, that is, gradually, by time, and their own growth and experience. In such a manner was the problem of whether to circumcize the Gentile converts or not, solved. As one well says: "Elementariness is the signature of all the early literature." Then why cast aside all the knowledge that the experience of 1900 years and the results of frequent criticism, have given us of the 20th century, and go back to the beginning and lay again the foundations. Surely that would be to advance backwards, and to deny the Providence of God. But such a calamity could not possibly happen today—Historical criticism has advanced too far for that.

To meet the peculiar conditions of the earliest days of the Church, God especially endowed the apostles, prophets, teachers, etc., with the Holy Spirit. As these conditions were overcome and the Church fairly start-

ed on its destined way, these special spiritual gifts gradually disappeared, and the Church continued to develop in a more natural way. As conditions are different now, it would be unwise to try to apply the methods of the early days to do the work of the present age. We could profitably abolish all Confessions and Articles of Religion, for they are unintelligible to our time, but we cannot abolish the creeds even if we would, for the creed—the apostles or Nicene, is a body of facts. To cast aside everything except the Scriptures would be to repeat the error of the Reformation—and "the 20th Century Church, thus placed under the direct control of God's Word" would, in my humble judgment, be as like the Church of the middle part of the first century as a well-trained scholar, deprived of all memory of the past by an unfortunate accident and starting out to learn again his letters, would be like the seven year old pupil just starting to school. Revelation is a spiritual evolution. As John Watson says in the Cole Lectures for 1907: "If our sacred Book was to possess the soul and guide the feet of man, it must be grown from heavenly seed in human soil, and come to full corn under the showers and sunshine of human life. Revelation must not be sudden, but gradual, not foreign but native; its principle must not "be creation, but evolution; it must be not a theurgy, but an education \* \* \* During His (our Lord's) earthly ministry He gave the substance of truth, but only in the sense in which the acorn includes the oak. Since that day the truth has been growing in the consciousness of His disciples, and under the teaching of His spirit."

Let us then do our work faithfully (it is significant that the desire for unity with which the religious atmosphere is so highly charged arose simultaneously with the comparatively recent added interest in Missions, and that Bishop Brown should have discovered how nearly we all agree and how little the differences really counted, in working hard as a Missionary Bishop) let us do our work faithfully; in work we will find present peace. "In the heat of the campaign the different arms of the service will cease to bicker." In work we will find unity; in labor we will find love. In the meantime let us have conferences of our best and most representative men—and using the Bible as a basis, reinforced by Tradition (the Fathers, Didache, etc.) both read and studied in the light of Historical Criticism with the lessons learned by the successes and failures of 1900 years' experience added, go to work and find a plan for the unity of Christendom, beginning with Protestant Christendom.

I wish I had more time to work out my ideas more clearly, but this is Saturday the 13th, and you must have this by the 15th, so my ideas must go as they are. You have my permission to throw this in the waste-paper basket, if you wish.

Assuring you of my great interest, and my prayers for the fulfilling of our Master's prayer, I am, in His glad service.

Sincerely yours,  
JOSEPH KUEHNLE.



Rev. Jesper Seaton Hughes,  
Holland, Mich.



Bishop W. T. Moore, D. D., LL. D.,  
Eustis, Fla.



Rev. Alford Williams Anthony, D. D.,  
Lewiston, Me.

**The Answer of Rev. John P. Peters, D. D.**  
New York City.

St. Michael's Church, 225 West 99th Street, New York.

I. No; it is not. Perhaps I can best show why by citing a statement, which will be found in Moffatt's "Introduction to the Literature of the New Testament"; (p. 9) "The ancient church in her New Testament brought together *upon the whole* what was of most value from the religious standpoint, and also *upon the whole* all that was oldest and therefore, from a documentary standpoint, most important, not only in the literature known to us, but in the current literature of the period." It was the Church which provided the Bible. It found the Old Testament in existence (with a certain degree of uncertainty as to its lower limits), to which reference is made in the passage from II. Timothy which you have quoted; it made the New Testament by a process of slow selection. The Church of the First Century, to which you refer in your third question, had no New Testament. It did have discipline, worship, sacraments, a creed and an organization.

We cannot and should not make the Bible take the place of the traditions and practice of the Church with regard to Creed and Sacraments, discipline and worship. This we may do and should do: We may say that no organization, no discipline, no worship, no method of administering the Sacraments, no teaching

with regard to them, no dogmas or creeds, which are in essence contradictory to the spirit of the Scriptures handed down to us by the Church in the New Testament, should be allowed. They are contrary to God's word as the Church has vouched for that word in those Scriptures. If, however, they are consonant with or do not contradict those Scriptures, then they are not lightly to be changed or thrown away. Nevertheless, not even all the things which the early Church used or practised are of necessity essential, and on the other hand some things now held or practised, while different in form or expression from early usage, may be in fact profoundly true, the application of the old principles to new conditions. The Church is a living organism, inspired by the Spirit of God. It must grow, and it must adapt itself to continually changing conditions. The question to be raised always is: Do we maintain the true principles of the Christian faith as expressed in Jesus Christ? These principles are, I believe, expressed in the Bible; but it should always be remembered that it was the Church which gave us the Bible, not the Bible which gave us the Church.

**The Answer of Rev. Geo. Williamson Smith,**  
Washington, D. C.

C. C. Cline, Editor of the Twentieth Century Church,  
Pine Bluff, Arkansas.

My Dear Sir:

You honor me with a request to answer certain

questions relating to the important subject of Christian Union—than which none is more important, or worthy of prayer and labor. I wish I could be of some service in this field, and, indeed, my thought and study are given to the subject now. I regret, however, that I can do nothing in the line proposed by you for certain reasons.

Your first question calls for an answer of "Yes" or "No." Do you believe that the Protestant Bible is an all-sufficient statement of doctrine, of duty, of discipline of worship and of service, etc." I fear that the choice of a "Protestant Bible," specified as such, would at once repel all the Roman Catholic and Greek Christians, that is three-fourths of all Christians, from a consideration of the subject at all.

Again, all Christians consent to the authority of the Bible to determine doctrine, and all appeal to it in support of their different positions. I conclude therefore, that all own the Bible to contain all the doctrines necessary to salvation, but differ as to what they are. So of duty, although here all are nearer together, for in morals there is no question until ecclesiastical questions come in, when they will part company according as they estimate their duty to their several churches. In discipline though the New Testament is all-sufficient in principles, but like the constitution of the United States these must be applied by some sufficient authority or each man will construe the principles to the condemnation of his neighbor and his own justification. So of worship and service. The spirit is given, but it remains for every race, age, every condition to use judgment suitable to the purpose in hand. The Eastern and Western people are far apart in nature and temperament, and each must fix its own forms.

But you may, say that the moment we begin to define and prescribe anything, that moment we begin to separate. It is true, the Baptist and the the other Congregational Churches appeal to the New Testament and find the same Polity, they look for discipline and service and separate on the form of Baptism, and perhaps other things. Yet a Baptism without a form, or manner of administering it would be an impossibility. Our Presbyterian brethren find their Polity in the New Testament and so does the Roman Catholics. The "Baptist" finds "close communion," the "Universalist" quite the opposite. The Roman Catholic finds transubstantiation the Zwinglian only a commemoration. But unless there is a definite meaning attached to worship and service they have no value for the soul, as they are devoid of faith.

I will trespass upon you no further, for as the subject presents itself to me your proposal to *throw overboard* creeds, politics and worship, instead of correcting what may be wrong in them, or superfluous, or disproportionate, would end in the utter confusion and license of irreligion. We cannot take the attitude and position of new believers in the Apostolic age, any more than we can seek equality by stripping ourselves of our clothes and going naked. By so doing we should go far to do away with the manifest differences of

fortune, taste, and power, but in ten minutes somebody would have a fig leaf and strut around superciliously to the great envy of the rest.

You will see that I cannot hope to aid you in the line proposed. It does not seem to me practicable. It would destroy religion, and unity would be no longer possible. I may be wrong, but I write as the matter seems to me. At the same time I can and do, sincerely hope and pray that your good desires may bring forth good fruit.

Faithfully yours,  
GEO. WILLIAMSON SMITH.

Washington, D. C., April 3, 1912.  
C. C. Cline, Editor "Twentieth Century Church."  
Pine Bluff, Arkansas.

My Dear Sir:

I wrote you very hastily a night or two ago indicating my reasons for not venturing to accept your invitation to discuss in the "Twentieth Century Church" certain questions in regard to Church Unity on the basis of ignoring differences, and returning to the inchoate state of the first generations of Christians. The reason being in brief, that all the differences which now exist would be contained in the New Irenicon and would develop again in the same, or in other forms.

My view is, on the other hand, that differences should be recognized as inevitable, and to a certain extent legitimate, and that unless they were fundamental and subversive of the Gospel should not be permitted to alienate Christians. In other words that the basis of Union should be sought in a common faith and charity, and not in forms of organization and worship as they now are. Perhaps by mutual recognition and fellowship a common organization of a flexible character, and yet efficient, might be reached in time.

As our differences now are differences of Polity, and no special polity is prescribed in the New Testament, it seems to me that this offers a way of arriving at Unity of Spirit, at least, though uniformity may not result, except gradually, and never more than partially. This seems to me to be inevitable because of differences of race, temperament, historical development, and institutions of political, social and economic character. There may be greater uniformity in the parts of a single nation than is necessary or profitable between different races and nations.

This is, briefly, the way in which the matter presents itself to me. Of course the Apostle's Creed, if I am correct, would be accepted as containing the New Testament doctrine—being merely a brief statement of it. At all events, I would begin there, and I don't think differences in doctrine would be great in the Protestant Churches. The questions of church government and worship do not, to my mind, enter into the foundation of the gospel and are "justiciable."

Faithfully yours,  
GEO. WILLIAMSON SMITH.

The Answer of Rev. Benjamin S. Stern, D. D.  
Philadelphia, Pa.

1. In the language of the Apostle Paul I do most decidedly believe that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." And if men everywhere would only allow themselves to be led, taught, reprov'd, corrected, cleansed (John 15:3) inspired by this word in each case "the man of God" would be "thoroughly furnished unto all good works. II. Tim. 3:15-17. What will suffice in the life of the individual, what will bring about an ideal state of affairs in the character and conduct of the individual, certainly will do the same thing for a congregation, a community, for the church at large. As the units, so the community, the communion. The word is all sufficient. It is only by the word—not by any creed, beautiful, as it may be—that we are led into life-union with the incarnate word—the God-given Logos we are regenerated, become living branches in "the true vine" (John 15:5) and live the Christ-life, live the ideal or nearly ideal spiritual, scriptural life. "For me to live is Christ." Phil. 1:21. Luther translated the sentence: "Christus ist mein Leben." "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

There is unquestionable need of laws and their enforcement in the state and rules and regulations in the church. Here again the word of God is sufficient. God's commandments are clear, are good, helpful and wholesome. And if we would love Him, as we ought, we would keep His commandments (John 14:15; Matt. 22: 37-40.

We are not suffering for the want of laws or rules either in church or state. In matters of the latter we frequently hear the assertion: We have too many laws on our statute books already, etc. So in matters of the church with equal force we might say: We have too many creeds and confessions, too many precepts and regulations and little heed is taken of the most of them!

Back to the word of God! "Search the Scriptures." (John 5:39) In them we find Christ and "He that hath the son hath life; and he that not the son of God hath not life." (1 John 5:12.)

2. In answer to the second question in the symposium I would say—just as decidedly, I do not consider it right if any would be excluded from the fellowship of believers in Christ Jesus even though they might not be ready to subscribe to every statement in the particular creed of the denomination under consideration. We are to be one in Christ and not divided by confessions or creeds. We must accept the word of God as our creed, our doctrine. Nothing can or dare take its place. I learned and love the Heidelberg Catechism and have taught it for a number of years. At the same time I have never felt or said that it ought or dare in any way take the place of the word of God. It is simply a help to the study and understanding of the Scriptures; a suggestion as to a system of teaching, a method of explaining the truth of the word, and we must have some system.

3. Thus the third question is already answered, at least in part. Would all go back to the Word: let the word rule, and look to no other rule of life or conduct, there would be no division, no denominationalism. All Protestant Christians could and would be ONE in Christ. He the vine, we the branches (John 15.)

He the head, we the members. It would be the Apostolical Church in the 20th Century. The Christ-

life in us; we living not unto self, still less unto sin or Satan; but unto the glory of God through Christ Jesus, by the power and presence of the Holy Spirit.

"There is one body, and one spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all and in you all." (Eph. 4, 4-6.)

The Answer of Rev. Junius B. Remensnyder, D. D.,  
LL. D., President of the General Synod of  
the Evangelical Lutheran Church  
in the United States  
of America.

I believe the Holy Scriptures to be the only inspired and authoritative rule of faith and practice for believers. As, however, their teachings and statements of truth are scattered throughout the volume, one presented here and another there, and often in a partial form, which is supplemented in other places, to get at the Biblical truths in their fullness and power, it is necessary to correlate them. By this "analogy of faith" alone can we reach a definite and true conception of the doctrines, and especially the doctrine and plan of redemption as taught in Holy Scriptures. As to your second question, I do not consider a creed an addition, but a key to Holy Scriptures. What is a Creed? It is a summary of the teachings of Scripture, it defines in brief terms the real meaning of the Bible. It is the church's confession of her faith. It is meant to be a guide, which instructs and warns the Christian against insidious errors and heresies. The creed voices the universal consciousness of the church—her apprehension and her experience of the truths of Holy Scripture. And assuredly this general consensus is far more likely to be correct than individual opinions.

Those who oppose creeds are not moved by the purpose of magnifying Scriptural authority. On the contrary they are seeking to escape the authority of Scripture. History shows that the appeal away from creedal exposition to the Bible alone has ever been the resort of those who sought to destroy the fundamental Biblical doctrines. Arians, Pelagians, Eutychians, Unitarians, Rationalists, all appeal to the Bible. Taking a notable example, Mrs. Eddy professes to build her system upon the Bible, and if this were our only text we would have to admit as orthodox fellow-Christians the adherents of this anti-biblical, anti-Christian, anti-sensible cult.

Creeds are not divisive but unifying. That is not a divisive metallic process which separates the dross from the gold. The creed, in excluding those who reject the vital biblical doctrines, does not divide or weaken christianity, but unites it, and mightily augments its vitality and power. When the whole Christian faith was in peril of destruction through the Arian heresy, Christianity was only saved through the adoption of the Nicene creed, wherein the definitions of the true and essential Deity of Christ was so clearly defined that it could not be gainsaid or evaded.

As to your final question, in my judgment the abolition of the creeds of the churches would throw the Christian world into confusion and chaos. The result would not be Christian liberty, but license. Every loose vagary would be exploited under cover of Biblical authority, and the shepherdless sheep would be led into pitfalls of heresy and fatal error. As the outcome, reverence for the Bible would decrease and the evangelical faith would be lost.

Such a church would differ absolutely from the church in the First Century, in that this church was under the direct teaching and authority of the Apostles, divinely inspired and commissioned to interpret the

gospel tradition, which, though unwritten, was the precious possession of the primitive Christians.

Any scheme to unite Christianity by abolishing creeds, which history shows the experience of all churches has found essential to their existence, is chimerical and bound to issue in failure.

JUNIUS B. REMENSNYDER.

#### The Answer of Bishop H. C. Morrison.

Leesburg, Fla., April 27, 1912.

Dr. C. C. Cline,  
Dear Brother:

I have read the copies of the "20th Century Church" with great pleasure and edification. My heart warmly responds to the sentiment of that periodical.

My answer to your questions is as follows:

To question 1. I answer, YES.

To question 2. I will say that, unless there be some orderly arrangement for discipline and service there would be boundless confusion, and broad liberty would become license to many. Fanatics and cranks would give endless trouble.

My answer to question two implies and includes question three, viz. There would, I believe, soon be a state of hopeless confusion and anarchy in the church.

Ignorance and agnosticism would find way into its membership. Every one, having right to believe and teach what he pleased, there could be no order in the church of the church.

The spirit of unity has been increasing for some years, and this may continue, and should continue, until Protestantism is one in spirit, and yet we may retain our order and discipline, as branches of the one GREAT TREE.

In this way we may prevent the consequences which I have suggested as the result of the abolishment of the present system and the merging of ALL into ONE.

Pardon this imperfect pencil scrawl. I am "on the wing," far from home, and have to write as I can in the spare moments.

Sincerely yours in Christ,  
H. C. MORRISON.

#### The Answer of Rev. Edgar E. Folk, Editor Baptist and Reflector, Nashville, Tenn.

1. Do you believe that the Protestant Bible is an all-sufficient statement of Doctrine, of Duty, of Discipline, of Worship and of Service, to supply every need of either the individual Christian or of any Scripturally organized body of Christians? (2 Tim. 3:15-17); If not, why not?

It is.

2. If your answer is in the affirmative, do you believe that it is right in the sight of God to add to this Holy Spirit--inspired all-sufficient statement of faith and practice any interpretation of its doctrine, or any formulated statement of belief or discipline invested with the authority to include its adherents and promoters and to exclude its dissenters, and by so doing thus form a denominational division of the body of Christ? (1 Cor. 1:10)

A creed is simply a statement of what a person or body believes. Every one has a creed, written or unwritten, if he believes anything at all. If a person does not believe what the body he wishes to be a member of believes, he ought not to be a member of it.

3. What in your judgment would be the result upon our Protestant bodies, should each one, through its authoritative head, decide to abolish its creed as a book of authority and thus place its body of believers under the direct authority of God's word; in what respect would the church of the 20th Century, thus placed under the direct control of God's Word, differ from the church of the First Century?

In no essential. They would all be Baptists, as at first.

EDGAR E. FOLK.

#### The Answer of Rev. W. C. Bittling, Minister Second Baptist Church, St. Louis, Mo.

Mr. C. C. Cline, Editor, 20th Century Church.

My Dear Brother:

In reply to your letter of March 30th, and your questions, let me say:--

(1) Provided the Protestant Bible is fairly interpreted, I believe it is an all-sufficient guide to Christian life acceptable to God. All the tads and tungis growing on the church of our Lord, and most of the sects and insects into which the church of Jesus is now divided, are due to erroneous ideas of the Bible and faulty methods of interpreting it.

(2) I am a firm believer in the "competency of the soul in religion." Every man should be free to interpret the Bible according to his own best light. There can be no greater impertinence in religion than to thrust between the individual soul and God a theory of a book, a man-made statement of dogmas, an ecclesiastical organization, a priesthood, or an ordinance. To paraphrase the words of Jesus, not only the Sabbath, but everything else on this earth was made for man. All other ideas of the relations of man with ecclesiastical machinery lead to tyranny of some sort.

(3) I do not acknowledge any authoritative head in my church relations. I do not see how anybody else can acknowledge such a head in the light of what Jesus said in Matthew 23: 8-12. Therefore, with Baptists, there is no "authoritative head."

Even if all creeds were abolished, the right of private interpretation of the Bible would yield all varieties of religious opinion now existing and perhaps many more. This will be inevitable until Christians learn sane methods of interpreting the Bible.

Were all these creeds abolished, the church if "placed under the direct control of God's word" would differ very radically from the church of the first century. The church of the first century had no New Testament. It was not under the control of any literature. There was a church before there was a New Testament. The church and the New Testament alike were fruits, among other products, of the new life brought into the world by our Lord. The New Testament grew out of the life of the church. The New Testament is a sufficient guide to Christian life not because it is of the nature of a legal or statutory authority, but because it reveals to us not the laws and rules, but the principles and spirit of the life brought into the world by Jesus Christ. The Christian church makes a vast mistake when she substitutes New Testament literature for the laws of Judaism. In the passage of Scripture alluded to above, Jesus Christ tells his disciples not to acknowledge any man as Rabbi or teacher except himself. He goes further and warns his disciples that not one of them, nor the whole college of them should ever consent to be called authoritative teachers in religion. He reserves that place for himself.

It is far better to have freedom with all its infinite varieties of opinion than to have uniformity of false

opinion under the tyranny of human beings like ourselves. The first alternative provides for the education of Christian people. The second compels spiritual slavery.

Christian union will never be gotten by devices, or compromises, or intellectual mutilage. It is not a matter of opinions, but of love.

Yours sincerely,  
W. C. BITTING.

Answer of Robert Stuart Mac Arthur, D. D., LL. D.,  
President Baptist World Alliance,  
London and New York.

No. 1. I sincerely believe that the Bible is the all-sufficient statement of doctrine, of duty, of discipline, and of worship for the Christian Church. It ought always to be accepted as the ultimate rule of faith and practice. It will supply every need of individual Christians and of all scripturally organized bodies of believers. It is easier to interpret the Scriptures themselves than to interpret any of the creeds supposed to be founded on the Scriptures. The creeds of men are divisive rather than unitive. They neither preserve orthodox in belief nor uniformity in faith and practice. Creeds made by men in one age can be remade or entirely unmade by men in another age. Creeds are often Procrustean beds on which to torture progressive theological thinkers. Every age must do its own thinking on theological topics. Human creeds lack elasticity and power of development possessed by Holy Scripture. God's word is the contemporary of all generations; it is as well adapted to the 20th century as it was to the early centuries of the Christian Church. It never becomes obsolete, never even obsolescent. Rightly interpreted, it is always in harmony with truth wherever and whenever found. Truth can never contradict itself. Science and religion, properly understood, are always in harmony. There may be contradictions between our interpretations of Genesis and geology; but there are no contradictions between Christ's revelations in Genesis and geology.

No. 2. There is value in credal statements as expressive of the theological thought of any given period. These statements are not the utterance of God, but simply an attempt on the part of men to formulate the thinking of their time. If these creeds were put forward as the authoritative utterance of God, I should regard them as sinful. If they are considered to be formulations made by men of their interpretation of the theological thought of their time, they may be interesting, instructive, and profitable. They ought not to be set up as standards of doctrine and discipline invested with the authority of God. It is a humiliating thing that when the Presbyterian Church recently placed under discipline for heresy one of its distinguished theological professors, the Westminster Confession was oftener presented as the standard of belief than the New Testament. It was equally humiliating that when the Episcopal Church recently placed on trial for heresy one of its prominent rectors, the so-called Apostles' Creed—the creed the Apostles never saw, and of which they never heard—was the standard of authority rather than the New Testament.

No. 3. If the New Testament is taken as the rule of faith and practice, the result would be the dissolution of the great majority of our bodies of Christians. If human creeds and the practice of the rite of so-called infant baptism were abolished, the Roman Church and several of its most prominent children would utterly disappear from the list of churches. If the Word of God were the exclusive authority in the Church, we

should have the churches of the earliest centuries reproduced—churches all of whose members are believers in Jesus Christ and who were baptized (immersed), and not rartized (sprinkled), on a profession of their faith in Jesus Christ as personal Saviour and Lord.

ROBERT STUART MAC ARTHUR.

Answer of Rev. Alfred Williams Anthony,  
Lewiston, Me.

God has made revelation in the Bible, in Nature, in Conscience, in History. He is not absent from the world, but present in all forces and law. He is a personal being, revealing himself constantly; and the avenues of revelation are as various as are the ways of his working.

In his understanding of God's revelation, man depends upon his own finite intelligence. He can know only what he is capable of knowing. If he develops, he will discern more truth and must understand it in his own intelligence. He must exercise his own judgment. He must believe in his own personal access to, and acquaintance with, God. Claiming the right of private judgment for himself, if consistent, he must allow it to others. The basis of co-operation, therefore, is not in uniformity, but in the spirit of devotion and allegiance to the Father, who speaks to His children a different message.

The union of the denominations, therefore, is not to be found in the formation of a single creed, nor in the abolition of all creeds; but in the fellowship of disciples, all of whom are learners, who recognize differences of attainment, and, in the spirit of toleration and sympathy, ask each to be true to the revelations received.

ALFRED WILLIAMS ANTHONY.

The Answer of President Joseph W. Mauck,  
Hillsdale, Mich.

(1) Yes, if statement is so used as to include reasonable implications applicable to other cases.

(2) No, emphatically.

(3) A marvelous revival of the faith and Christian living of those who now profess Christ and a great ingathering by the church of the hosts who are now Christians at heart and are repelled by divisions based upon human invention. The Church would be incomparably more evangelistic and missionary.

JOSEPH W. MAUCK.

Answer of Rev. Robert Francis Coyle, D. D.,  
Pastor Central Presbyterian Church,  
Denver, Colo.

Mr. C. C. Cline, Editor,  
The Twentieth Century Church.

My Dear Sir:

Complying with your request I submit the following answers to your three questions in their order:

1. In the early church when Christians had no creed but the Bible, so far as it was then written, there were divisions. The great Apostle Paul complains of this condition of things in the first chapter of First Corinthians. One party said: "We are of Paul." Another, "We are of Cephas." Another, "We are of Christ." My own observation and experience as a pastor, reaching back for over thirty years, have taught me that the hardest of all Christians to unite and co-operate with are those who profess to stand on the Bible alone.

2. If men could be sure that they understand absolutely the mind of the Spirit, complete union on the sole basis of the Holy Scriptures would be simple

enough and entirely feasible, but in the absence of this unity of the church as it was in the days of the apostles; certainly human interpretations are bound to be insisted and when this is accomplished denominationalism will disappear, and the Saviour's prayer for the union of his upon, as for example as to modes of baptism, and this disciples will be realized. Having entered this caveat I would inevitably lead to more or less division at the centre, whatever might be the appearance of unity on the surface. I believe in union and am working for it with answer the questions as follows:

3. I believe that the abolition of all existing creeds and a universal compact among all denominations to stand upon the Bible alone would result in endless confusion of belief and in more sectarianisms than ever. To this conviction I am forced, not because I do not believe in the Holy Ghost and in the all-sufficiency of the inspired Word, but because I see so much of fallibility even in the soundest human judgments.

You are doing a great work. The ideal you are seeking to realize is an exalted one. God bless you in your efforts to translate it into fact.

Very cordially yours,  
R. F. COYLE.

Answer of Rev. Wm. Henry Roberts, Secretary  
Presbyterian General Assembly.

1. Yes, without any reserve.
2. Yes! The New Testament Church had a creed. Denominations are warranted both by Scripture and God's Providence. They are all parts of the Church Universal.
3. The Presbyterian Church in the U. S. A., has always acknowledged the "direct" authority of God's Word. The volume containing its Standards of Faith and Practice is entitled "The Constitution of the Presbyterian Church in the U. S. A., its Standards being subordinate to the Word of God."

Answer of Rev. R. M. Sommerville,  
New York.

Mr. C. C. Cline, Editor the 20th Century Church.

Dear Sir:

In reply to your three questions, I hasten to say briefly:

1. I believe the Scriptures of the Old and New Testaments to be the Word of God and the only rule of faith and practice.
2. I believe that creeds or formations of faith are necessary, not as an addition to God's Word, but to show the world, in our own language, what we believe to be the teachings of the Bible.
3. I believe that the result of abolishing distinctive creeds would be utter confusion, rendering it impossible for the followers of Jesus Christ to have any communion with one another. The prayers of the Saviour is not for organic union, but for such co-operation as would manifest existing unity.

Yours faithfully,  
R. M. SOMMERVILLE.

The Answer of Bishop J. B. Briney,  
Pewee Valley, Ky.

In the first place I wish to protest against the idea that I belong to a denomination. Denominationalism is the bane of Christendom, and I belong to that movement which was inaugurated in the early part of the 19th century to do away with this great evil and restore the

1. My answer here is distinctly and emphatically affirmative, for the Scripture referred to in the question clearly so teaches. This is certainly the end God had in view in giving us his holy word, and he surely did not make a mistake. No man or council of men can improve upon the inspired word as an all-sufficient rule of faith and practice, or as an ample bond of union and communion among the people of God.
2. In view of the foregoing answer I do not believe that it is right to add to the Scriptures any uninspired rule of faith and practice, nor any uninspired hook of discipline. I believe that all such documents are divisive in their tendency and effect, and that they must be taken out of the way before unity can be restored to the church. They stand as middle walls of partition between God's people, and will so stand till they are discarded.
3. The effect could not be otherwise than most salutary. As creeds, with their necessary concomitants, cause and perpetuate division, when they are removed division will disappear. God once built up a partition wall between Jews and Gentiles for a special purpose, and when that purpose was accomplished, he removed the partition, that "of the twain he might make one new man, so making peace," and he certainly cannot be pleased if his people build up many partitions to take the place of the one he took out of the way. When these creeds are removed, and all Christian people accept God's word as their only and all-sufficient guide in things pertaining to life and godliness, the church of the 20th Century, or of the century in which it may be done, will be identical with the church of the First Century. May God hasten the day.

The Answer of President Frederick D. Kershner,  
Fort Worth, Tex.

Mr. C. C. Cline,  
Pine Bluff, Arkansas.

Dear Brother Cline:

Your letter with questionnaire enclosed is just at hand, and I take pleasure in dictating a few lines in reply.

First: I believe the Protestant Bible is an all-sufficient statement of doctrine, of duty, of discipline, of worship, and of service, for the Christian world. To this should be added that I believe in the largest possible freedom as regards individual interpretation of the Sacred Books. Nor do I think any further creedal statement is demanded than that of a single verse in the Bible, Matthew 16:16.

Second: In answering the first question, I have already answered the second. Human creeds are necessarily divisive, and there can be no permanent unity of Christ's followers until they universally accept His own creed the first confession of Christendom, that rock against which the gates of Hades shall not prevail.

Third: The third question has also been answered. Human creeds are being abolished by the inexorable evolution of social and spiritual progress. In most churches they are already practically "dead letters" with a large proportion of the membership. Their formal abolition must soon follow their loss of vital hold upon their nominal adherents.

Very sincerely yours,  
F. D. KERSHNER.

The Answer of Bishop M. M. Davis,  
Dallas, Tex.

1. Question One. Yes.
2. Question Two. No.
3. Question Three. The result would be good; and the Church of today would, in all fundamental matters, be a re-production of the Church of the First Century.

M. M. DAVIS.

The Answer of Bishop W. T. Moore,  
Eustis, Fla.

1. Yes.
2. I believe in the right to differ, but not to divide.
3. It ought to be just like the primitive Church. Human creeds are useless lumber.

W. T. MOORE.

The Answer of Bishop Z. T. Sweeney,  
New York City.

1. I do most emphatically and unequivocally.
2. I do not most emphatically and unequivocally.
3. It would result in the union of all people of God and the restoration of the New Testament Church.

Fraternally,  
Z. T. SWEENEY.

Answer of Rev. James H. Ecob, Flushing,  
New York.

1. Yes.
2. No, creed-making and enforcement has been the most destructive evils in church history.
3. A complete about face from non-essentials to essentials.

I do not belong to any denomination so you will have difficulty in placing me. I am simply a minister at large. I serve anyone who needs me.

Very sincerely,  
JAMES H. ECOB.

## The Level Plan For Christian Union

Bishop William M. Brown, Galion, O.

(The Apostolic Succession Continued.)

All the Christian churches of which we read in the New Testament were congregational Churches. During the first two or three generations of Christians there were as many Churches as there were congregations of the Disciples of Christ and there were no confederations of Churches of a provincial, diocesan or national character.

During this period the Christian ministry was rudimentary as to its official character, so much so that its representatives were hardly officers at all, but rather only leaders. They owed this semi-official relationship and leadership in the congregations of which they were members, to their prominence, on account of some natural cause, or to their recognized claim to spiritual gifts bestowed at their Baptism by the Holy Ghost, which specially qualified them for the work of leadership in the Christian community. The Christian ministry of the period during which this condition prevailed, which is practically synchronous with the New Testament, had these grades, Apostles, Prophets, Evangelists, Pastors, Teachers and Bishops or Elders.

Apostles and Prophets did not confine their ministrations to single localities, but went from place to place establishing new Churches, or more properly speaking, associations or brotherhoods, and building up those already established. During the first two or three generations the relationship of Christians to each other was of an associative rather than of an organic character. This must be borne in mind by all who would reach right conclusions on the important subjects of the origin and authority of the Christian ministry, and of the practicability of carrying out any such plan for Christian unity as is proposed in this book.

While the Church was an association rather than an

organism there was only a rudimentary embodiment of the Episcopal principles. The little there was of this embodiment was chiefly in the peripatetic Apostles and Prophets and in the resident chairmen of the local colleges of Elders. Each city, in which the Church had been planted, had one of these colleges. Before the development of ministerial officialism, which was not until the third or fourth generation of Christians, the Elders were Laymen, not Clergymen in the Roman, Anglican or even Denominational acceptance of the term. Their position corresponded almost exactly to that of the lay eldership of the Presbyterian Churches of our day.

In speaking of the Apostles in this connection, I have of course no reference to successors of the Twelve or rather the Eleven; for the ministerial relationship that those original disciples sustained to the infant Church was not, as the devolutionary theory postulates, continued by successors. In the strictest possible sense of the term the Eleven were leaders, not officers, and so in the very nature of things they could have no official successors by an unbroken series of tactual ordinations. Leaders are endowed by God, not ordained by men.

Leadership is, quite contrary to popular estimation, far above officialism. It is at least theoretically conceivable that a man might be at one and the same time the Father of a Family, the Governor of a State, and the Bishop of a Diocese. In the last two of these relationships he would be an officer; in the first a leader. In each of the three relationships he would be the head. Who does not see and acknowledge that the unofficial headship of a Family is more exalted than the official headship of a State or a Church? How it would be little and degrade the first of these threefold relationships of this man to place it on the level of the other two,

# The Twentieth Century Church

An Interdenominational Monthly

*Devoted to Answering the Prayer of Jesus for Christian Union*

Published by THE TWENTIETH CENTURY PUBLISHING COMPANY, Pine Bluff, Arkansas, U. S. A.

## Symposium on Christian Union—Continued

### THE SYMPOSIUM AND SYMPOSIAC.

The "SYMPOSIARCH" feels called upon to continue the interesting Symposium on Christian Union so promisingly introduced in the last number of The Church, and also furnish our readers with a SYMPOSIAC quite as interesting as the Symposium, and equally distinguished for variety of sentiment. Having surrendered our columns to free and unobstructed discussion of the many phases of Christian Union, we are not to be held responsible for the conflicting sentiments advanced by our contributors. Our readers are supposed to be able and willing to read both or the many sides of any discussion that might arise from the consideration of the many-sided problem of Christian Union. This discussion has the right of way in the magazine, which in this issue has lessened the space usually granted to the sub-departments. In our next the SYMPOSIAC will be continued, confined chiefly to the ALL SUFFICIENCY of the Bible as the basis for Christian Union, and the assumed necessity for a creedal statement of belief. To these points of issue we request our contributors to speak out in our next number.

### QUESTIONS SUBMITTED.

1. Do you believe that the Protestant Bible is an all-sufficient statement of Doctrine, of Duty, of Discipline, of Worship and of Service, to supply every need of either the individual Christian or of any Scripturally organized body of Christians? (II Tim. 3:15-17). If not, why not?

2. If your answer is in the affirmative, do you believe that it is right in the sight of God to add to this Holy Spirit-inspired all-sufficient statement of faith and practice any interpretation of its doctrine, or any formulated statement of belief or discipline invested with the authority to include its adherents and promoters and to exclude its dissenters, and by so doing thus form a denominational division of the body of Christ? (I Cor. 1:19).

3. What in your judgment would be the result upon our Protestant bodies, should each one, through its authoritative head, decide to abolish its creed as a book of authority and thus place its body of believers under the direct authority of God's Word; and in what respect would the church of the 20th Century, thus placed under the direct control of God's Word, differ from the church of the First Century?

### THE ANSWER OF REV. PETER AINSLIE, D. D. Baltimore, Md.

1. I do not hesitate to say that the Bible is an all-sufficient statement of doctrine, of duty, of discipline and of service. I would prefer to eliminate the word "Protestant," however, and leave it simply "the Bible," or Scriptures. In the matter of worship, if by that you mean public worship on the Lord's Day, I am inclined to think the Scriptures allow us the greatest liberty there. Some prefer an informal worship, while others prefer a worship flavored sometimes with ritualism, and I am inclined to think the tendency is to the latter, which too, is an indication of the deepening of the devotional life. But as a book holding the true doctrines of God and the true principles of service, there is none other and the Bible is gradually rising to a place of authority in the lives of Christians as it has never done before. We must go back to it if we are to find our way back to the heart of Christ.

2. Having answered your first question in the affirmative, I have of course answered your second question. The great sin of the church has been in adding to and subtracting from the Word of God. In this arithmetical process denominationalism has been established and their names have multiplied, until today we are face to face with a condition that is choking the life out of the Church. A house divided against itself cannot stand, and denominationalism must go if the Church is to survive.

3. If all the Protestant communions would abandon their creeds and their denominational names, all the forces of the Church of the 20th century would easily fall together into one united power for God. We have fought too long over our differences and thus magnified these differences. It is gratifying that human creeds are rapidly losing their hold upon believers and many Christians are chafing under their denominational names. A few more decades and there will be no more human creeds, for faith in a personal Christ will triumph over faith in man-made doctrines, as fellowship with that Christ will be counted superior to defense of ecclesiastical traditions. Nothing can keep back the union of the house of God. It will doubtless not come the way we think it will, but come it will, as sure as Jesus Christ is the Redeemer of mankind.

THE ANSWER OF REV. WALLACE RADCLIFFE,

Pastor N. Y. Avenue Presbyterian Church,  
Washington, D. C.

1. I stand without qualified loyalty upon the announcement of my ordination vow and believe the Scriptures of the Old and New Testament to be the word of God, the only infallible rule of faith and practice.

2. The creed is a necessity for fellowship and cooperation. It is not added to the word of God but a formula of interpretation that men may understand each other and so fellowship in confidence. It is simply telling other people what we understand the teaching of the Bible to be. Creeds have always been in existence. They are expressed in certain parts of the biblical history itself. To unite Christendom in organic union upon the Bible itself without note or comment would be to ordain confusion and repeated division. But the creed must not stand by itself as test or judge. It must be in all question or controversy or discipline as stated in the Presbyterian Confession of Faith—"subordinate to the Word of God."

3. The answer to this is involved in answer No. 2. Creeds may be simplified or re-stated, but they must continue as expressions of the growth of Christian knowledge and ministers to the Christian life. A church without a creed would be built upon the sand.

THE ANSWER OF REV. RAYMOND CALKINS,

Congregationalist,  
Portland, Me.

I believe that the Bible is an all-sufficient rule in matters of faith and morals. But I do not believe that in matters of "discipline, worship and service," it either says or pretends to say all authoritative a final word. The Bible is a text book in faith and morals, and not in lesser matters of church organization and worship.

I should think it would be a positive misfortune to have Protestant churches abolish their creeds." These are historic interpretations of God's word, based on spiritual experience. If they were abolished, other such interpretations would be made.

These historic creeds are not divisive, and they are of inestimable service as they witness to the experience of the past, and serve to write in a continuous and unbroken history, the body of Christian believers of all ages.

THE APOSTOLIC CREED.

Frederick D. Kershner.

Very frequently we hear the observation made with regard to those who advocate the restoration of New Testament Christianity that they have no creed. Some of these people occasionally make the same statement. Others say that Christ is our creed; and still others, that our creed is the New Testament.

In thought and intention, these various statements are perhaps well enough; but in strict parlance they are all incorrect. No religious movement could exist without a

creed; in strict and exact language, no person can be a creed; and in a scarcely less exact sense, the New Testament could never, taken as a whole, be the creed of any one.

Moreover, the New Testament has a creed, the early church had a creed, and Christians today have a very clearly defined creed. It is not without meaning that most credal statements in church history are styled confessions. In this way the creed of the great Lutheran Church is called the Augsburg Confession, while the creed of the Presbyterian bodies is styled the Confession of Westminster. Back of all these historic Confessions, however, lies the one apostolic creed, the first great confession in the history of Christianity, and the only confession found in the New Testament, the simple statement of Simon Peter at Cæsarea Philippi: "Thou art the Christ, the Son of the living God."

It is indeed perfectly clear that in the sense of theological statement this apostolic creed is not a creed at all. Of theology, as we find it embodied in later credal statements, there is none. The confession of Peter, the rock upon which the future church was to be built, the first and only apostolic creed, has no theology or philosophy in it. It is the simple statement of the Lordship of Jesus, and of his absolute claim upon our lives. Back of this creed, Christianity cannot go and remain Christianity; beyond this creed, the experience of twenty centuries shows only breakers and the shoals of division. The first step toward a united church on the part of Christendom will be the universal acceptance of the apostolic creed.

There is occasionally serious criticism visited upon evangelical Christians, because they are unwilling to include Unitarians in their number. And yet, with only the kindest and most courteous feelings toward at least a neighbor religious body, it is very clear that, by failing to accept the apostolic creed, Unitarians exclude themselves from the Christian fold. Most of them perhaps prefer to do so. Mere Christianity is too narrow for the world-wide conceptions of the Cambridge philosophers. A religion which will not find a place for Buddha, Mohammed, Confucius and Zoroaster is too exclusive for them. When the early apostles said, "There is none other name under heaven given among men, whereby we must be saved," these good people from the hub of the universe think the apostles made a mistake. There are other names, they assert, whereby men may and can be saved. It would seem, therefore, that whatever exclusion takes place is not the fault of the evangelical Christian, but of the Unitarian himself. In claiming to be more than a Christian, he ought not to desire a classification which would misinterpret his position and conduce to an unfair estimate of his faith. A clear-cut acceptance of the apostolic creed is both logically and religiously the primary factor in determining the religious position of any individual. This was the first test of fellowship in the early church, and it should be the first test today. There were doubtless people in Corinth and Ephesus who would gladly have included Christ in the Pantheon of deities which they worshiped, but Paul would not have accepted such a position as coincident with the Christian idea. Clearness of thought makes any other action quite as untenable in the twentieth century as it was in the first.—*The Christian Standard.*



The Rt. Rev. Thomas F. Gailor, D. D.,  
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## A Review of Bishop Gailor's Contribution to the Symposium on Christian Union

BY BISHOP J. B. BRINEY, OF KENTUCKY.

The Symposium on Christian Union contained in the May-June number of *The Twentieth Century Church* is instructive and suggestive, and with the editor's permission, I wish to contribute something to the discussion by way of a reply to Bishop Gailor's well-written and kind-spirited article. In performing this pleasant task I shall aim to imitate the Bishop's good example, and write in all sincerity and candor, and at the same time in the utmost kindness and good will. Not to occupy further space in an introduction, I come at once to the matters at issue. The first question considered by the Bishop is this:

"Do you believe that the Protestant Bible is an all-sufficient statement of Doctrine, of Duty, of Discipline, of Worship and of Service, to supply every need of either the individual Christian or of any Scripturally organized body of Christians? (2 Tim. 3:15-17). If not, why not?"

This question the Bishop answers with an emphatic "No," and in his reasoning he indulges in a little hyper-criticism. Perhaps there is not and never was, strictly speaking, a "Protestant Bible," but it is perfectly clear that the editor meant precisely the Bible the Bishop meant when he said: "The only Bible I recognize is the collection of Books-thirty-nine in the Old Testament and twenty-seven in the New Testament," etc. But after his laudered criticism the good Bishop makes it evident that he does not believe the Bible which he recognizes meets the demands of the question, stating that it was "not formally authorized to be read in Church until the Council of Carthage in 397 A. D." What boots it if it was not authorized to be read in Church by human authority? Three centuries before that it was authorized to be read

in Church by one who spoke by inspiration: "And when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans." (Col. 4:16). Here is authority infinitely higher than that of all human councils combined. Divine authority to read one part of inspired Scripture, is authority to read any other part.

In the question is a reference to 2 Tim. 3:15-17, which reads thus:

"From a babe thou hast known the sacred writings, which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work."

The Bishop strangely thinks that "this passage has no bearing upon our discussion," urging that when Paul wrote the "Sacred Writings" or "Holy Scriptures" meant the "Old Testament," etc. That is true, but the passage says more than that. It says that "every scripture inspired of God is profitable," etc. That includes not only what had been written, but what might be written by inspiration of God, or the New Testament Scriptures, and that gives the passage direct "bearing upon our discussion," showing that the completed body of writings inspired of God would be profitable for the things mentioned. And before the New Testament canon was finished the disciples had the inspired apostles to guide them into the whole truth, and thus the assured word of God, whether written or unwritten, was sufficient for the perfection of both the individual disciple and the Church.

What the Bishop says about the close and indissoluble relation between "the Christian Church and the Christian

Bible," may be, and doubtless is, true, but I am unable to see that this has any "bearing upon our discussion;" nor is the logical relation between the fact that "there are at least four other Bibles in the world," and "our discussion," apparent. The list might have been swelled by the addition of the Book of Mormon, but if there were a hundred other Bibles in the world, that would not affect the question as to the sufficiency of the Christian Bible for the things indicated, and the Bishop's reasoning is inconsequential. The alleged facts are surely a very inadequate foundation for this statement: "With these facts in mind the statement that 'The Protestant Bible is an all-sufficient statement,' etc., strikes me as an impossible position for an educated man to take." But numerous educated men have taken that very position, and they will probably feel a little amused at the Bishop's pronouncement.

Although it is not at all pertinent to "our discussion," the Bishop would have given additional interest to his communication if he had enlarged upon the following declaration concerning the "four other Bibles in the world." "Every one of them contains messages of Divine Truth and is, so far forth, inspired of God." What is meant by "Divine Truth?" "Divine" is defined as that which is "apparently above what is human." Does the Bishop mean that there is truth in every one of the "four Bibles in the world," that is apparently above what is human, and could be known only by inspiration of God? If this be the meaning, the proposition needs proof. Or does it mean that all truth is "Divine Truth," and therefore inspired of God? In this case the "Christian Bible" occupies no higher a plane of inspiration than any other book that contains truth! From this point of view it would seem evident that the "Christian Bible" is not an "all-sufficient statement," etc.; but the point of view will hardly be acceptable to every "educated man."

Among the many curious statements from the Bishop's facile pen is the assertion that "the Bible itself repudiates" the idea that it is an "all-sufficient statement," etc. Not one of the passages referred to connects itself logically with "our discussion." Take the case of Theophilus: The good Bishop says that this man "was an instructed Christian before the Christian Bible was written," which is a truism; but he was not an "instructed Christian" before he knew the truth which was afterwards written in "the Christian Bible." He had the apostles to instruct him in the way of life and salvation, and their instruction was the same as that afterwards put into the inspired Bible. The question propounded by the editor is equivalent to, "Do you believe that the inspired word of God is an all-sufficient statement," etc. The writings of the word of God added nothing to the authority and sufficiency it had before it was written, nor were its authority and sufficiency diminished by being written.

It is true, as the Bishop declares, that Paul says there was a "tradition" (2 Thess. 3:6), but it is also true that the apostle describes that tradition as something received directly from him, and not as a fugitive tradition handed on from generation to generation. Paul's tradition was the inspired word of God, and was clothed with divine authority and sufficiency the same as if it had been written by him. Just how this "repudiates" the idea under

discussion, it will require an intellectual microscope to bring out! It is not in evidence that "it was the office of the Church as a visible society to hand on this tradition, which existed before the Christian Bible was written," if "this tradition" means something that was never written. The Church never had any right to either add to or take from the things that the word of God contains, as regards the essential life, work and worship of the Church, and additions in this respect will perpetuate the disruptions of the Church as long as they are recognized. It is believed that every "educated man" must conclude that the Bishop utterly fails to substantiate his thesis that the Bible repudiates the notion that it is "an all-sufficient statement," etc.

"I hold it as an absolutely impregnable position with regard to the Christian Religion, that there are three guides to truth, viz.: the human reason, the Church's tradition, and the Sacred Writings, and to neglect or disparage any one of these is to fall short of the truth of God."

This may be regarded as the crux of the Bishop's whole contention, and it is proposed to give it a thorough analysis and examination. It would be interesting to know in what sense "the human reason" is to be taken as a "guide to truth" as regards the Christian Religion. Is it meant that "the human reason" is capable of *discovering* any essential truth concerning the Christian religion, that is not contained in the Scriptures? If so, a most positive demurrer is entered, and a call made for any such truth. If it only be meant that "the human reason" must be exercised in ascertaining the truth that is contained in the Bible, that is freely granted, but that by no means negatives the idea of the all-sufficiency of the Bible as presented in the editor's question.

It would be interesting and instructive to be informed as to those things to the truth of which "the Church's tradition" is a guide, independently of the Holy Scriptures. Does said tradition teach any truth that cannot be learned from the Bible? If so, what is it? In the course of his article the Bishop uses the following language which is pertinent here: "The Christian Bible is not a fetich, to be worshipped for itself, but chiefly valuable as the Charter of the constitution of the Church. 'The Church to teach, the Bible to prove' that is the rule." On this I remark (1) that the Bible is not a "fetich" at all, nor is it to be worshipped "for itself," or in any other way. It is a guide in worship, and as such it is to be followed implicitly, and where it stops the worshipper should stop. (2) If the Bible is "the Charter and constitution of the Church," then the Church must not go beyond what is taught in the Bible, her "Charter and constitution." What therefore is not in the Bible must be omitted. (3) If the Church is to teach only what she can prove by the Bible, and can prove her traditions by the Bible, then her traditions are useless and unnecessary encumbrances. If she cannot prove her traditions by the Bible, then her traditions are unscriptural and harmful, and should be abandoned. So that, however tradition may be weighed, it is found wanting.

I have now answered all that part of the Bishop's article, that has bearing "upon our discussion." Questions pertaining to the date of the origin of the Church, her nature, composition, etc., are matters that have no



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connection with the editor's question, and hence they must be treated as irrelevant, for the discussion, to be profitable, must be strictly confined to legitimate issues. I fully and firmly believe that the "Protestant Bible (the body of Scriptures commonly recognized as inspired of God) is an all-sufficient statement of Doctrine, of Duty, of Discipline, of Worship and of Service, to supply every need of either the individual Christian or of any Scripturally organized body of Christians," and I furthermore profoundly believe that this principle must be recognized and acted upon, before the Scriptural unity of the Church can be restored. It is perfectly clear to my mind that no desirable union can be obtained upon any foundation that embraces mere traditions. Every plank in the platform must have the support of a "Thus saith the Lord."

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#### THE CHRISTIAN UNION SYMPOSIUM.

By Frederick D. Kershner.

The recent symposium on Christian Union, published in the *Twentieth Century Church*, possesses significance because of the frank and courteous spirit in which the question of creedal differences was handled by all. Three features, to my mind, are especially worthy of note.

The first is the fact that there is really substantial unity of opinion already upon creed. That the whole New Testament should be regarded as the creed of the church would hardly be asserted by any one. That the creed of the New Testament, Peter's confession, "Thou art the Christ, the Son of the Living God," is a sufficient statement of belief to entitle one to be classed as a Christian, very few who took part in the symposium, if I read their papers aright, would care to deny. This creed, therefore, the true rock upon which Jesus built His church, is the one unifying creed of Christendom. It is the one creed which all Christians must accept in order to be

Christians at all, and which if accepted gives them an unimpeachable title to the name they wear. It is Christianity at the lowest terms, so far as creed is concerned. While many would still like to add interpretive statements to the apostolic creed, yet even these will concede that their interpretations are sure to cause divisions among the followers of Christ. Ultimately this simple apostolic confession must prove the unifying bond of a united Christendom.

The second feature to which attention may be called is the organic theory of church development. This theory is based upon the modern study of biological evolution, and assumes that only the germ of the church was originally given and that to go back to this germ as a model would be like a full-grown man trying once more to become an infant. The biological parallel, however, while doubtless containing a certain measure of truth, must not be pushed too far. That the church, in non-essential particulars, must develop and shape itself with the age, constantly adapting its mission to the shifting content of humanity, is quite evidently true. That, in essential particulars, it should thus develop would lead to a complete overthrow of Christianity, as it would involve the idea that Christ himself is not the goal, but that there must be something beyond Him. The organic conception of the church must not be allowed to extend beyond its legitimate boundaries.

The third feature, which seems of special interest, is the thesis so ably maintained by Bishop Gailor, and which has been the position of so many church men. This position is that the church preceded the New Testament (as it undoubtedly did), and that it therefore possesses greater authority than the Book. The main contention here is doubtless true, but it is after all of little real significance, for even though the Apostolic Church as an organization preceded and, in fact, largely at least, created the New Testament, yet on the other hand it is only

through the New Testament that we have any satisfactory or authoritative way of determining what the Apostolic Church really was. Bishop Gailor would certainly not assert that tradition is as valuable a source of information as the New Testament records. And yet our only means, unless we concede some mystical source of information, for reconstructing or correctly measuring the Apostolic Church, the true Body of Christ is, through the New Testament, or through tradition. The writer will gladly give all honor and respect to that Church which the Bishop exalts so highly, providing he (the writer) is quite sure that he has really found the Church. The only rule, however, which he knows by which to determine the character of this true Church is the New Testament rule. Any church which squares with the New Testament description and model will doubtless be the present embodiment of the Apostolic Church. No honor can be too great for this Church, and no one should refuse it the fullest allegiance and respect.

To sum up briefly the position just taken: The New Testament possesses authority not in itself, but as the divinely inspired guide to our knowledge of what Christ taught and what His Church is. He and his Church, and not the book which tells of them are the objects of our adoration. But without the Book which contains the only clear and authoritative statement of the character of the Church and of Christ's message, we should be hopelessly at sea. All honor, first of all, to the one Apostolic Church; but all honor also to the New Testament which tells us what that Church is.

#### THE NECESSITY FOR A HUMAN CREED.

By Bishop Z. T. Sweeney,  
New York City.

Concerning the necessity of a human creed, there are some statements that seem to me to put the matter forever at rest.

First. God made man. Made him in His own image and after his own likeness. It is evident, therefore, that man naturally is just what God wished him to be—in body, soul and spirit.

Second. God made the Bible. That is he controiled the minds and tongues of our prophets and apostles who gave it to the world. The Bible is, therefore, substantially what God desired it should be.

Third. God gave the Bible to man to guide him from sinfulness to purity, from unholiness to holiness, from ignorance to wisdom, from bondage to redemption.

If the Bible is not sufficient for the above purpose, then God is to blame. He either did not know what to put into the message; or knowing, did not have the power to put it in—or knowing what to put in and having the power to put it in, he did not have the goodness to prompt him to put it in.

The first assumption is a reflection upon God's intelligence. The second is a reflection upon his power, and the third is a reflection upon his goodness. One or all of the above assumptions must be made by the makers or defenders of human creeds. They must also make the further assumption that man is able to supply that wherein God was lacking. This is a very bold assumption indeed. It is often said by some defenders of human creeds that "they are only written to explain the state-

ments of Scripture." This might be an argument for them if it were a fact.

It is obvious to the most unlearned mind that human creeds do not make clear the statements of Holy Writ. They confuse and cloud Scripture statements and are much more difficult of comprehension than the simple statements of the Bible. Their defenders are under the constant necessity of writing treatises to explain the creed. These explanations in turn require explanation, and so on—"ad infinitum et ad nauseam." All the time we are getting farther from the clear light God gave to man.

Others claim that creeds are a help in keeping hypocrites out of the church. If a *hypocrite* desires to get into the church neither God nor man can make a creed that will keep him out. He will pretend to believe any statements you can place before him. But a human creed has kept many an *honest man* out of the church. When will men learn to cease "seeking after wisdom" with the Greeks and stand with Peter and Paul in declaring Christ the power of God and the wisdom of God.

#### CONTINUANCE OF THE SYMPOSIUM.

Rev. Jasper S. Hughes,  
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The editor is kind enough to continue the well begun symposium on "Christian Union," and since he is so generous with his titles we should accept him as our symposiarch and thank him for the cordials we are passing around, a sort of broad, new fellowship among freelancers. The subject involves the whole matter of Christianity itself, and the discussion discloses not only the obstacle to the proposed union, but also exposes the hindrance toward that vital progress which leads to the goal, the Kingdom of God. To build upon the dictum that our Bible is an all-sufficient basis for the individual and the Church as a guide covers up the real difficulty from sight, and there is the beginning of our trouble, for one wishes to add the "tradition," another "human reason," or both, and all seem to leave out *human experience* with the Spirit of the Living God. The all-sufficiency of Scripture is a great truth, in fact almost any one book of sacred writings is sufficient to perfect anyone in the divine life who is predisposed to be saved, and upon the other hand the whole Bible is without effect on the rest and the citation of Paul's words to Timothy that "all scripture given by inspiration," etc. must be taken with the light of common sense and experience, and the Bishop of Tennessee reminds us that Timothy never saw any Christian scripture, and that even the Old Testament canon was not settled until some years after Paul wrote to him, and the Bishop might have added, that our great Bible printers have of recent years dropped out certain books, and that the Church—the historic Church, made up the literary selection of our books, but alas for the little slip in the Bishop's reasoning which makes the church, when organized on the pattern of Roman jurisdiction, the creator of its own credentials and then separates them, making the church the creator of the Bible, and making it appear as if these were two witnesses, instead of one and a questionable one. Now since the church is the creator and ambassador of its own credentials it is on very different

grounds from him who said "I do not bear witness of myself. If I bear witness of myself my witness is not true. The Father beareth witness of me." The Scriptures bear me witness, Abraham, Moses and The Baptist bear me witness. If you can not upon these witnesses believe, then "believe in me for the works' sake," and "he that receiveth this testimony shall know the truth and the truth shall make him free, and if the truth make you free you shall be free indeed."

The contention for the Bible as an all-sufficient and authoritative guide, and the sole means of saving the world is a simple absurdity, for at once when men form into groups of societies and call themselves the church they make a concordia or stereotype a symposium or statements of agreed truth that is currently accepted according to the schools, and why not since the living presence of God and the in-dwelling of the living Christ, and the quickening in-guiding of the ever-living Spirit are forced to give way to a creed standard that is only a passing and awkward statement of general principles at best and always requiring as much interpretation as the book itself, and which can not provide for either the new sins that arise in the changed conditions of society nor for the new duties they impose. Upon the presupposition that the Spirit of the Living God is dead and that Christ is not "alive for ever more," and does not himself any longer "hold the keys of death and Hades," and that all the divine force is ended in a last will and testament, either engraved on tables of stone or probated in a Roman court with an order of successors to inherit it, is all one and the same in effect, whether it be the dicta of "the Bible alone" or a baptism, or a second blessing, or prayer healing, or the holy kiss, or the like, if it is made a law, a fixed fiat, an external standard to be transmitted like the Jewish priesthood, all such finds the same end to progress. Do they not all forget those words "other sheep I have which are not of this fold," and these words, "where two or three are met together in my name there am I in the midst," and "I am with you always," "I am alive forevermore," "To him that overcometh." When the light of the church at Sardis had gone out, and Christ himself had pronounced that church dead, He raises "the few names" that no longer had a church to the highest pinnacle of glory, "you shall walk with me in white, and I will present you to the Father and to all the holy angels," and to the single overcomer He says, "I will give you a credential, a title, a name, written on a white stone which no one shall ever know except he that receiveth it," a creed passport to all worlds. Make the church a pre-ordained organization by arbitrary divine fiat, an external visible body, a granite building set on an everlasting rock, and there you have your infallibility, your baptisms, your laying on of hands, or perhaps a science doctrine which answers to the current use of the word "steam-roller," or procrustian bedstead to shape men, so that the builders may use them for their various buildings. Down to the smallest sect or insect this is the ruinous practice current. If in this high communion of symposium where wine flows freely, the friends will take a little honey from Patmos from the Revelation of Jesus Christ himself which He ordered to be written in a book and sent to the churches, and the only one that pretends to express his direct authority we shall find in-

stead of its arbitrarily closing the canon as is commonly believed, only closes itself as the one and only book of Christ; but leaves the Master of it standing before us saying, "Behold I stand at the door and open, which no man can shut, and shut so that no man can open."

The whole scheme of an infallible Bible or an infallible church has been tried out before our eyes that we must be blind if we can not see its failure. That present human relation causes duty to our fellow men to stand above the altar of God, above the steeple and above any and all historic ecclesiasticisms which seek to establish themselves by the steam-roller process whether it be as a fiat creed, a fiat baptism or a fiat sanctification. It presupposes a dead administrator who says "I am alive forever more." I hope never to be so blind as not to see that the real children of God are scattered among these sects till the day shall come when men will be brave enough and wise enough to accept Jesus Christ in His own self-revelation, which was at the first accepted as holy scripture before any Roman organization ever began to form or that Paul was accepted as a writer of scripture. His Christianity has indeed a real historic beginning, but in its greater sense it is not a historical but a prophetic living breathing religion, which strong men would seize by force, but which ever eludes their grasp and springs anew into fresh life here and there through witnesses of the truth while we continue to look back through eighteen hundred years only to be dazed by the assumption of a mythical continuity. When we become truly Christian there will be no talk about union. God has provided for that in the inherent nature of Christianity itself.

Once get Christianity de-Romanized and the present democracy of sects may give away for the Kingdom of God and His Anointed, for the effectual effort to bring the world under Christ will of itself be that true union.

#### HOW THE SYMPOSIUM APPEARS TO AN OUTSIDER.

Prescott, Ark., June 28, 1912.

Mr. C. C. Cline, Pine Bluff, Ark.

Dear Bishop—The May-June number of *The Twentieth Century Church* is at hand, and there are some things which, to an outsider, would be amusing were it not for the fact that the destiny of the human race is of such tremendous importance.

I have always been taught that the Bible was the Word of God. That it was given to the world by divine inspiration. My teaching has been that God is Omniscient, therefore makes no mistakes. That He is Omnipotent, and therefore is able to do what he will. My training has been such that I have been a firm believer in the Bible as the Word of God, and that it contained the plan of salvation for the children of men, and like the disciple of old, ask, "Lord, where shall we go? Thou hast the words of life." But the writers of these modern times have in a great measure upset the faith in the Bible, and now it seems to be a question whether the New Testament contains the plan of salvation or not.

I have been a great reader for a good many years, and am always glad to get anything written by the learned and scholarly men of the times. I have been able to find

some good food in *The Twentieth Century Church*, and when I opened and saw there an article from the pen of one of the recognized leaders of a great denomination of the church, I fairly smacked my lips and sat down to extract the "kernel," which would assist in making fat the soul. But I very soon discovered that the "kernel" had soured. It told me that I had been a poor deluded mortal all these years. That the "Protestant" Bible was no "Protestant" Bible at all. Then he took the pains to go back into history, and in his attack on the New Testament, went back to a period which antedated the writing of the New Testament and actually proved his assertion. This feat of mental gymnastics and high tumbling caused me to become so excited that I was about to rush over to the public library and obtain a copy of Rawlinson's Seven Ancient Monarchies, and prove to the people of the United States that they were a set of poor deluded mortals, and all this talk about the political situation of this country was foolish, and that the idea that this was a republic where we are allowed to govern ourselves was simply a dream and they would soon awake to a realization of the fact, and it could all be proven by the great and mighty Rawlinson. Now, as the *New Thought* is being given wide space everywhere, I thought that I had a new thought, and it might get me an affix or a prefix which would act as a handle to my name, and I would be able to get my name and perhaps my picture in the papers.

But when I learned that the Bible was not sufficient for my instruction as to duty, discipline, worship or service, I eagerly read that I might find the "missing link," but he threw me the old dry bone that the people have been gnawing on for ages. It was "The Traditions of the Church." The thermometer of my enthusiasm went down below zero, and I did not care a rap whether this was a republic or not, and the world has met with a great loss.

Say, Bishop, have you forgotten the times when you sat on the "cushioned" benches and peered out between the logs of the old school house and could see the birds flitting to and fro, and could hear the chatter of the squirrels among the trees, and could see the grass beginning to make its appearance after a long winter, and the flowers putting out their petals and the sunshine painting them with the colors of spring, and the bumble bees were humming around, how hard it was to keep the thoughts centered on the lessons that had been assigned by the teacher? If you have not forgotten you can understand about how I was feeling as I reached the conclusion above mentioned. But I soon ran across something which made me look up and take notice.

One writer was willing to accept the Bible from cover to cover, and strip off all the "fads and fungi growing on the church of the Lord, and sects and insects into which the church is divided," and declares that it is "because of erroneous ideas of the Bible and faulty methods of interpretation." I said, "good; now I will get something that will benefit me." But alas, the very next sentence set at naught that thought. "The competency of the soul in religion was sufficient." I began to wonder what the Bible was for. Jesus said, "I am the life, the truth and the way; no man cometh unto the Father but by me;" Without me ye can do nothing;" "All power is given unto

Me;" and here at the very outset the paper sets forth the belief in the competency (that is, the legal right or power), of the soul. I said to myself, there is something that I cannot understand. Perhaps if I were one of the "way ups," I might be able to comprehend, but as a plebeian, and an outsider, I am puzzled. Then the article declares that "every man should be free to interpret the Bible according to his own best light." Now, here I was up against it once more. I have read somewhere, "No prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit." Now, to an outsider there is something here that seems to be out of harmony. "Ecclesiastical organizations, a priesthood, an ordinance, man-made statement of dogma, the theory of a book thrust between man and God is an impertinence." and yet the Bible is all-sufficient only when fairly "interpreted." Who shall be the interpreter? "Every man shall be free to interpret according to his best light," yet the Bible is not sufficient unless it is "fairly" interpreted. Now what shall I do? How am I to know whether it is "fairly" interpreted or not? I began to be afraid of the muddle, and wondered if there would be any chance for one of the little ones in the world. Now, if I interpret, he might say, that is not a "fair interpretation;" I would answer, "It is, according to my own best light," but he will not accept it, and his Reverence stands in the "door." I do not know how I shall gain admission. It would be improper for me to accept *his* interpretation; Mine is not "fair;" what shall I do?

Now, my dear Bishop, I wonder where I shall go to find out what is the thing for me to do, and where to get instruction, and where the Bible is "insufficient," who is able to supply that part which is lacking? Really, I had supposed that the words of Christ was the way of life, and as He "came to seek and save that which was lost," and He was the "way, the truth, and the life," His words were sufficient. Then is it not written something like this: "But the Comforter, even the Holy Spirit whom the Father will send in my name, He shall teach you all things, and bring to your remembrance all that I have said unto you."

Did He send the "Comforter, or Helper, or Advocate?" Did the Comforter, the Holy Spirit come and fail to make the words of Christ intelligible to those who penned the scriptures? Did it become necessary that some finite mind of gigantic proportions (?) should reveal the signification of the *Words of Christ*? Not unless we are able to fined the exudations of that great finite mind, how shall we obey the command that came to us from the pen of the apostle (I guess he was an apostle), where he says: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind, and in the same judgment."

*Eureka!* Whoop-la! Another one has let the light shine! It is as plain and as crystalline as mud! How could the world grope along in darkness when the solution of the whole problem was being enacted right before our eyes? *The way to union is to be found only in division.* There it is, as plain as day. Now, we mortals

here in the United States can read the wonderful prayer of the Lord and understand it. "Neither for these only do I pray, but for them also that believe on me through their word."

"That they may all be One (Hundred and Eighty-six), even as Thou, Father, art in me, and I in Thee, that they may also be in Us; that the world may believe that Thou didst send me."

"And the glory which thou hast given me I have given unto them; that they may be one (hundred and eighty-six), even as we are one."

So, my dear Bishop, I can see that you have been a great public benefactor, in that you have been enabled by "*The Twentieth Century Church*," to bring out con-

clusively the solution of the great problem which has been the cause of sorrow to the Christian world.

"But God chose the foolish things of the world that he might put to shame them that are wise; and God chose the weak things of the world that he might put to shame the things that are strong."

But what will you do now? Your mission is ended, for even the weaklings can see and act. It is so plain that even we who are on the *outside* DO UNDERSTAND. So "He that glorieth, let him glory in the Lord."

Your friend,

"PAT."

## The Level Plan for Christian Union

BISHOP WILLIAM M. BROWN, GALION, O.

### Apostolic Succession No. IV.

Anyone who, for the first time, enters upon the investigation of Christian Sacredotalism will be greatly surprised that his chief doctrines are paralleled so closely by the doctrines of Heathen Sacredotalism.

Bishop Lightfoot asserts that Sacredotalism was carried over from Judaism and Heathenism to Christianity, and as for the doctrine with which we are here concerned, Apostolic Succession, he might have gone on to say that it was not changed much after its arrival.

The following observation of the anthropologist, Dr. Farnell, in his late book, *The Evolution of Religion*, should cause some thinking on the part of those who suppose that the idea of a devoluted Church and Ministry, as presented in the doctrine of Apostolic Succession is peculiar to Christianity.

"In considering the history of the hierarchy in Christendom," says this author, "we are often obliged to turn our eyes back upon the pre-Christian period. For instance, the insistence on the Apostolic Succession in the various churches, a primary article of faith with many at the present time, is entirely in keeping with a very old Mediterranean tradition: for we find it not infrequently maintained in Hellenic paganism that the Priest should descend directly from the god whom he serves or from the first apostle who instituted the particular cult or mystery; we hear of the Priest being qualified 'by descent and by divine appointment.' But in earlier religious periods the succession or descent was regarded in the lineal and physical sense: this has become refined into the idea of a spiritual succession, maintained however by a continuity of physical, though mystic, contact." —Farnell's, *The Evolution of Religion*.

One of the results of the scientific study of the Old Testament literature, having an interesting, if not indeed a fundamental bearing upon the whole subject of Sacredotalism, is the fact that the Jewish Priesthood, as it existed in New Testament times, was a very different institution from what it was before the Babylonian captivity, so much so that it may perhaps be rightly said to owe its establishment to Nehemiah and Ezra, rather than to Moses and Aaron.

The Apostles other than the eleven and St. Paul, such as Barnabas and Apollos, were legion. They based their title to recognition as the Apostles of the Messiah or of the Christ, not upon any devolution of authority derived from Him through His first Apostles by ordination, but to a commission received direct from the Holy Ghost. The Prophets, Evangelists, Teachers and Pastors made the same claim the basis of their right to be heard and followed as Christian teachers and leaders. In the course of time all these Ministries, like the Ministry of the original Apostolate, died out. They constituted what may be designated as the unpremeditated provisional, unofficial Christian ministry of leadership.

The basis of the permanent Christian ministry was the local Eldership-Episcopate. I make one hyphenated word of Eldership and Episcopate, because it is identically the same institution under two exactly synonymous designations. For the same good reason I am hyphenating Elders and Bishops making both plural. This Ministry was contemporaneous with the Ministries of which we have been speaking, but it differed from them, not only because it was a local establishment, but also because it possessed a semi-official character, whereas they were migratory and unofficial Ministries of leadership.

Moreover the representatives of this developing Ministry owed their relationship to their respective Churches, not so much to any supposed special Baptism of the Holy Ghost, which distinguished them from the rest of the membership, as to their venerable character and standing in the community. It was, like the Apostolate, collegiate rather than individualistic. In the larger Churches a college of Elders-Bishops usually numbered thirteen. At celebrations of the Lord's Supper, twelve were reckoned as representing the Apostles, and one, the chairman of the college, as representing the Master Himself.

While the provisional Ministry was in the ascendancy a representative of it, if present, took precedence of the chairman of the local college of Elders-Bishops in leading the people in their worship and prophesying, and especially in presiding at the common, daily, evening meal, or as we now say, at celebrations of the Lord's Supper. But if this itinerant Ministry was not represented at a

gathering of the Church, the chairman of its college of Elders-Bishops presided. The college sat at a table apart from the rest of the Church for the purpose of impersonating the Master and His twelve disciples, thus dramatizing the memorable scene on that momentous occasion when the memorial feast was instituted.

As the Churches grew, and as time went on the college of Elders-Bishops naturally assumed more and more of a corporate, official character. But the first real officers of the Church were the chairmen of these colleges, who became the basis of the monarchical or the "Historic" Episcopate. The monarchical congregational Episcopate was coming to the front, at least in some Churches, as early as Ignatius A. D. 117. This institution was well and all but universally established in the time of Cyprian, about A. D. 250. Cyprian may be regarded as the founder of the Imperial hierarchy and of the Catholicism which went with it.

Even upon the assumption that the Apostolate was an office, an assumption which the facts bearing upon the subject will not warrant, there is no sufficient evidence that the Twelve, or any of them, ever executed an ordination by the laying on of hands to that office. It will be claimed that the probabilities favor the conclusion that they did so set apart St. Matthias but this is not stated in the sacred record and history is against it.

Historical criticism has conclusively shown that Ignatius gave expression to the popular belief, when he represented that the colleges of Elders-Bishops, were successors of the Apostles. There is not, however, the slightest evidence that the representatives of these colleges generally received ordination of any kind from anybody.

We are far from the truth when we think of the college of Elders-Bishops, of one of the New Testament Churches, as corresponding with the corps of Clergy in a large Parish of the Protestant Episcopal Church. The position occupied by them was much more closely analogous to that of vestrymen in one of our Churches. None

of the Elders-Bishops had ordinarily anything to do with the conducting of the Services, except their chairman whose position would correspond very nearly with that of the senior warden of a vestry, much more so than that of the rector of a parish.

The chairman of the college of Elders-Bishops was a layman on exactly the same footing as the other members of the college, and in this respect the college was on precisely the same level as the rest of the Church. The chairman was elected by his fellows Elders-Bishops to the headship of the college. This chairmanship did indeed, carry with it the privileges of conducting public Services of worship and prophesying, and especially of presiding at the common memorial meal, when there was no itinerant Apostle, Prophet or Evangelist present to assume this leadership. But in the exercise of these functions he acted more in the capacity of a lay reader than of a rector of a parish.

In the New Testament Church there was no local ministerial officer corresponding to the modern rector or pastor. What there was of such ministerial rectorship, or pastorship, or headship, was exercised by the college of Elders-Bishops as a whole. But their influence or authority was strictly, at least in the beginning, of the unofficial, leadership sort, like that exercised by a vestry or board of elders, rather than of the official, dictatorial kind, such as some of our younger clergy seek to exercise.

The idea of an official Christian ministry which was in any essential, Sacredotal respect separate and distinct from the laity had not, in New Testament times, entered the mind of anybody. That idea did not begin to come in until the third or fourth generation of Christians, and then it was carried over by undigested converts from Judaism and Heathenism with their priestly conceptions of a religious Ministry. These conceptions were not only foreign to Christianity, but also originally to Judaism.

## An Appeal to Christendom for the Union of Its Forces

BY REV. W. T. MOORE, LL. D., EUSTIS, FLA.,  
Formerly Editor "Christian Commonwealth,"  
London, England.

It will scarcely be denied that the present seems to be an auspicious time for considering the question of healing the divisions among the people of God, and we are rejoiced that the National Convention of the Disciples of Christ at Topeka, Kan., October, 1910, is not the only religious body that has taken steps somewhat in the same direction as did our convention. The great Edinburgh International Missionary Convention emphasized the subject of Christian Union as it did no other subject; and the Federation movement, though not specifically intended to bring about organic union, has already done much to bring the denominations closer together by emphasizing the points of agreement rather than the points of difference, while at the same time clearly indicating some of the practical advantages of Christian co-operation. All these signs seem to justify the action taken by the Topeka Convention, as well as the action of the Epis-

copal Convention at the same time in Cincinnati and the Congregationalists and the Presbyterians.

It is scarcely necessary for us to say that the Disciples of Christ had their origin in a movement which was distinctly and emphatically a plea for Christian Union. The great "Declaration and Address" of the Campbells, issued in 1809, was a call to the whole of the Christian world to surrender everything that was divisive among Christians and to unite upon the one foundation of apostles and prophets, Jesus Christ Himself being the chief corner stone. It was never intended by the pioneers of the Disciple movement to create another denomination; and if their position seems to other religious bodies to practically suggest such a thing, we beg leave to say that we ourselves would be the first to rid ourselves of any just cause for suspicion of what may appear to you as either denominational or sectarian. The very conflict through which

# CHINA'S MILLIONS

TORONTO, SEPTEMBER, 1912

## The True Church

BY THE LATE BISHOP RYLE

I WANT to belong to the one true Church: to the Church outside of which there is no salvation. I do not ask where you go on a Sunday; I only ask, "Do you belong to the one true Church?"

Where is this one true Church? What is this one true Church like? What are the marks by which this one true Church may be known? You may well ask such questions. Give me your attention and I will provide you with some answers.

The one true Church is composed of all believers in the Lord Jesus. It is made up of all God's elect—of all converted men and women—of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church.

It is a Church of which all the members have the same marks. They are all born again of the Spirit: they all possess "repentance towards God, faith towards our Lord Jesus Christ," and holiness of life and conversation. They all hate sin, and they all love Christ. They worship differently, and after various fashions; some worship with a form of prayer, and some with none; some worship kneeling, and some standing; but they all worship with one heart. They are all led by one Spirit; they all build upon one foundation; they all draw their religion from one single book—that is the Bible. They are all joined to one great centre—that is Jesus Christ. They all even now can say with one heart, "Hallelujah;" and they can all respond with one heart and voice, Amen and Amen.

It is a Church which is dependent upon no ministers upon earth, however much it values those who preach the Gospel to its members. The life of its members does not hang upon Church-membership, and baptism, and the Lord's Supper—although they highly value these things, when they are to be had. But it has only one Great Head—one Shepherd, one chief Bishop—and that is Jesus Christ. He alone, by His Spirit, admits the members of this Church, though ministers may show the door. Till He opens the door no man on earth can open it—neither bishops, nor presbyters, nor convocations, nor synods. Once let a man repent and believe the Gospel, and that moment he becomes a member of this Church. Like the penitent thief, he may have no opportunity of being baptized; but he has that which is far better than any water-baptism—the baptism of the Spirit. He may not be able to receive the bread and wine in the Lord's Supper; but he eats Christ's body and drinks Christ's blood by faith every day he lives, and no

minister on earth can prevent him. He may be excommunicated by ordained men, and cut off from the outward ordinances of the professing Church; but all the ordained men in the world cannot shut him out of the true Church.

It is a Church whose existence does not depend on forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates or any act of favor whatsoever from the hand of man. It has often lived on and continued when all these things have been taken from it; it has often been driven into the wilderness or into deserts and caves of the earth, by those who ought to have been its friends. Its existence depends on nothing but the presence of Christ and His Spirit; and they being ever with it, the Church cannot die.

This is the Church to which the Scriptural titles of present honor and privilege, and the promises of future glory especially belong; this is the body of Christ; this is the flock of Christ; this is the household of faith and the family of God; this is God's building, God's foundation and the temple of the Holy Ghost. This is the Church of the first-born, whose names are written in heaven; this is the royal priesthood, the chosen generation, the peculiar people, the purchased possession, the habitation of God, the light of the world, the salt and the wheat of the earth; this is the "Holy Catholic Church" of the Apostolic Church" of the Nicene Creed; this is that Church to which the Lord Jesus promises "the gates of hell shall not prevail against it," and to which He says, "I am with you always, even unto the end of the world" (Matthew 16: 18; 28: 20).

This is the only Church which possesses true unity. Its members are entirely agreed on all the weightier matters of religion, for they are all taught by one Spirit. About God, and Christ, and the Spirit, and sin, and their own hearts, and faith, and repentance, and necessity of holiness, and the value of the Bible, and judgment to come—about all these points they are of one mind. Take three or four of them, strangers to one another, from the remotest corners of the earth; examine them separately on these points; you will find them all of one judgment.

This is the only Church which possesses true sanctity. Its members are all holy. They are not merely holy by profession, holy in name, and holy in the judgment of charity; they are all holy in act, and deed, and reality, and life, and truth. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this Church.

This is the only Church which is truly catholic. It is not the Church of any one nation or people; its members are to be found in every part of the world where the Gospel is received and believed. It is not confined within the limits of any one country, or pent up within the pale of any particular forms or outward government. In it there is no difference between Jew and Greek, black man and white, Episcopalian and Presbyterian—but faith in Christ is all. Its members will be gathered from north, and south, and east, and west, and will be of every name and tongue—but all one in Jesus Christ.

This is the only Church which is truly apostolic. It is built on the foundation laid by the Apostles, and holds the doctrines which they preached. The two grand objects at which its members aim, are apostolic faith and apostolic practice; and they consider the man who talks of following the Apostles without possessing these two things to be no better than sounding brass and a tinkling cymbal.

This is the only Church which is certain to endure unto the end. Nothing can altogether overthrow and destroy it. Its members may be persecuted, oppressed, imprisoned, beaten, beheaded, burned; but the true Church is never altogether extinguished; it rises again from its afflictions; it lives on through fire and water. When crushed in one land it springs up in another. The Herods, the Neros, the Bloody Marys, have labored in vain to put down this Church; they slay their thousands, and then pass away and go to their own place. The true Church outlives them all and sees them buried each in his turn. It is an anvil that has broken many a hammer in this world, and will break many a hammer still; it is a bush which is often burning, and yet it is not consumed.

This is the only Church of which no one member can perish. Once enrolled in the lists of this Church, sinners are safe for eternity! they are never cast away. The election of God the Father, the continual intercession of God the Son, the daily renewing and sanctifying power of God the Holy Ghost, surround and fence them in like a garden enclosed. Not one bone of Christ's mystical body shall ever be broken; not one lamb of Christ's flock shall ever be plucked out of His hand.

This is the Church which does the work of Christ upon earth. Its members are a little flock, and few in number, compared with the children of the world: one or two here, and two or three there—a few in this parish and a few in that. But these are they who shake the universe; these are they who change the fortunes of kingdoms by their prayers; these are they who are the active workers for spreading the knowledge of pure religion and undefiled; these are the life-blood of a country, the shield, the defence, the stay, and support of any nation to which they belong.

This is the Church which shall be truly glorious at the end. When all earthly glory is passed away, then shall this Church be presented without spot before God the Father's throne. Thrones, principalities, and powers upon earth shall come to nothing; dignities and offices, and endowments shall all pass away; but the Church of the first-born shall shine as the stars at the last, and be presented with joy before the Father's throne, in the day of Christ's appearing. When the Lord's Jewels are made up, and the manifestation of the sons of God takes place, episcopacy, and presbyterianism, and congregationalism will not be mentioned; one Church only will be named, and that is the Church of the elect.

Reader, this is the true Church to which a man must belong, if he would be saved. Till you belong to this, you are nothing better than a lost soul. You may have the form, the husk, the skin, and the shell of religion, but you have not got the substance and the life. Yes; you may have countless outward privileges: you may enjoy great light, and knowledge—but if you do not belong to the body of Christ, your light, and knowledge, and privileges, will not save your soul. Alas, for the ignorance that prevails on this point! Men fancy if they join this Church or that Church, and become communicants, and go through certain forms, that all must be right with their souls. It is an utter delusion; it is a gross mistake. All were not Israel who were called Israel, and all are not members of Christ's body, who profess themselves Christians. Take notice, you may be a staunch Episcopalian, or Presbyterian, or Independent, or Baptist, or Wesleyan, or Plymouth Brother—and yet not belong to the true Church. And if you do not, it will be better at last if you had never been born.



THE LATE DR. GRIFFITH JOHN.

"I am the Vine, ye are the branches." Here let us learn our Savior's "I am," "ye are." We have not to note how to become branches: "ye are the branches." We, who feed on Christ, are not abiding in Him and He in us merely when we direct our thoughts towards Him, feed on Him by faith, enjoy special communion with Him, but all day long and all night long; as much so when we are unconscious of His special presence as when conscious of it. For it is not written "To eat is to abide;" nor yet, "While you are eating you are abiding;" but, "He who can and does eat My flesh, and drink My blood, is dwelling, abiding, in Me and I in him." "Abide in Me." The little word "in" requires more than a passing notice. It is not used in the sense of within, as when the less is contained within the greater. As used in our text, it implies union with, vital connection with, identification of life with its object.—*J. Hudson Taylor.*

FOREST HILLS TRIES A UNION CHURCH

Members of Many Denominations Join Together in Its New Free Society.

PROVIDES FOR ALL CREEDS

Is Choosing Its Own Form of Ritual and Is Not Asked to Change an Article of Faith.

The little community of Forest Hills, L. I., or rather, that part of it which is not identified with the Sage Foundation, has launched an experiment in practical Christianity which ought to be watched with interest by every small village the country over.

Forest Hills is physically bisected and socially divided by the Long Island Railroad. On the south side nestles the community of the Sage Foundation, a village of some thirty-eight architecturally uniform homes.

When the Rev. J. C. Hollyman, who comes from Missouri, invited the Sage folks to join in building the church, there was no response, and the unique church enterprise is strictly an affair of the independent branch of the community.

The idea germinated two years ago. Forest Hills had a garage, a drug store, and a volunteer firehouse. Why not a church, too? Leading citizens—and their wives—talked it over, and a committee was appointed, consisting of Messrs. Guy, Freeman and Smith, to canvass Forest Hills public opinion and find out just what could be done.

The Society of the Free Church of Forest Hills was incorporated under the laws of the State of New York and work was begun on a building for which the Cowd Meyer Development Company advanced the funds, beside donating the land.

The pastor, Mr. Hollyman, explained yesterday to a TIMES reporter just why his little church is unique among all other churches in the land. The novelty consists in the intention of the members to preserve the polity of their own denominations. No member is asked to give up a single belief which he has previously held.

In place of the usual elders or deacons, the pastor will have a cabinet called the pastor's council. They are working out an original order of service, combining features from all. They will also probably print a small common book of worship of their own.

Another novel feature was pointed out by the young pastor. The building corporation plans to issue 3 1/2 per cent. debenture bonds of \$5 denomination, which will be placed in the community, the proceeds to pay for the edifice. In this way the members will be the real owners of their own church.

The Board of Trustees consists of H. Mandeville, Presbyterian; Fenton B. Whitmore, Methodist; Walter Drummond, Episcopalian; A. W. Guy, Episcopalian; Richard A. Clinehy, Presbyterian; Frederick A. Dede, Presbyterian; and Charles M. Smith, President.

Mr. Smith said yesterday: "This church is not the result of outside pressure, but is the spontaneous self-expression on the part of the little community. In spirit and essentials Protestant churches do not differ widely. We can take these essentials as the basis of our union. It is better while the community is still in its early development to support one church well rather than several churches indifferently."

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CALLS VACATIONS NEEDLESS. JOHN S. MARI

Psychologist Says Change of Work Is What the Mind Needs.

Dr. Edward Lee Thorndike, head of the Department of Psychology in Teachers College at Columbia University, in a lecture at the Mount Morris Baptist Church yesterday morning said that the human mind needed no rest save in sleep.

He continued: "During no waking moment is there any legitimate excuse for idleness on the part of the mind. Instead of a rest or vacation, the mind should be given new work and supplied with a new interest and motives. It should never be allowed to rest save in sleep."

"At the end of an hour of calculating I let my pupils walk up and down before the blackboard, and this additional effort enables them to continue for another hour. Repugnance to work is overcome by seeing results. So until the habit of work is firmly fixed upon one it is necessary to engage in work for which the brain of the worker is peculiarly fitted, in which it takes pleasure and which brings it tangible results. It would be impossible for an inventor to continue at work for weeks and months, as Edison, for instance, has frequently done, were it not that his interest was kept alive by successful achievement and its motive, that of aiding humanity or adding to the contents of the pocketbook, kept constantly in mind, and the repugnance to the work overcome by the satisfaction of success and the dream of honors and riches to come."

"If any worker is prevented from indulging in favorite work or games he becomes more fatigued than if he were kept constantly at work. No one should rest an instant save when sound asleep. Rest should come from indulgence in social or business talk, with family or friends, hunting, music, &c., but should never be absolute. The child aptly expresses this truth by saying: 'I am tired of not playing.'"

"My rules for being able to work all the time are: Sleep all that is possible. Get rid of all physical ills. When one interest flaggers find a new one. Always keep on hand a supply of motives or desires. Never learn by a roundabout method what can be learned directly. Never allow the mind to dwell on a subject that may not be useful. Waste no effort. Never worry. Never become excited unnecessarily. Think out what should be done and then do it without talking about it."

"In a word," he concluded, "the whole doctrine is: Interest and motive for efficiency, and for protection sleep."

SUNDAY COAL SALES STOPPED Dealers Say Police Did It, and Tenement Dwellers Suffer.

Vexation that almost begot a small riot took possession of many dwellers on the east side around Seventeenth Street yesterday morning when on stopping at the little coal and wood cellars for their daily supply of fuel they were told by the particular "Tony," "Joe," or "John" who usually supplied them that an order against sales of the sort on Sunday had been conveyed to them by the police. Despite the urgent demands of their customers, the "coal, ice, and wood" sellers refused to sell even a pound of fuel to ward off the growing cold in the tenement homes.

"The cop he say not to sell, and that it means business," was the answer and all the dealers returned to such quests.

On inquiry it developed that for three days the police of the district circulated among the dealers, threatened that they must desist from Sunday trade which they had piled without interference in the neighborhood. The dealers, who equal at 5 cents the half pound bag, their customers bear part tenement dwellers' homes in piecemeal fashion and are in this way day's purchase.

Many were the wherewithal to cover the tenement roof eaves even urged at there were slock suffer on acc could not get The dealers, solitary in fr refused "to Just what the policy to ply the tained fr hood. O man had sell for fault furth not

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To Dr. Spurr  
with high esteem  
Lawrence B. Evans

# What is Christian Unity

BY

LAWRENCE B. EVANS

Cambridge Mass



The President's Address at the National Conference of Church Clubs  
of the United States, Boston, May 23, 1913.



## WHAT IS CHRISTIAN UNITY?

Christian Unity is a phrase which is much upon men's lips. It is the subject of innumerable books—the theme of interminable discussions. Every branch of the Christian Church is interested in it. Several have stated the terms upon which to them it seemed possible to be secured. It needs but slight study, however, of what has been said upon the subject to perceive that while men employ the same words they are talking about radically different things. It has been the bane of political philosophy from Aristotle's day to our own that the terms employed have in many cases never acquired a fixed and definite meaning. Hence much useless discussion, due altogether to the fact that while the words used were identical, the ideas conveyed varied with the individual. The phrase Christian Unity has the same history. We are very far from agreement as to what we mean by it, and until we arrive at such agreement it is obviously impossible for us to discuss it intelligently or profitably. When we have once determined what Christian Unity is, we can then ascertain upon what conditions it may be had, and finally decide whether we really want it upon those terms.

There are few questions that are not best approached historically. When we know the origin of an idea or institution, the processes of its growth, the transformations it has undergone, the effects produced upon it by extraneous influences, we are then in a position to understand the existing situation with which we have to deal. I have felt therefore, that I could render no more useful service to this Conference than to try to indicate in a brief and summary fashion what the attitude of the Christian world toward this theme of Christian Unity has been, and from such a survey we can perhaps determine what is the nature of the problem under discussion.

The world into which Christianity was born nineteen centuries ago was a world of unity in politics but of diversity in religion. The sway of Augustus Caesar stretched from the plains of India to the Atlantic, from Britain and the forests of Germany to the sands of the Sahara. And this was not the realm of a mere conqueror who was content to allow his subject nations to maintain their identity so long as they acknowledged his authority and paid the tribute which he exacted. Everywhere throughout this vast empire the life blood of Rome was penetrating, welding the people into one mass, and making

them feel their common citizenship and their common destiny. "Mother, not mistress," as the poet Claudian characterized her, she held her subjects in her grasp not so much by the power of her legions as by her nourishing care, her equal laws, her wise tolerance, especially in matters of religion, and in the end by the very majesty of the empire itself. Not to be its subject was to be an outcast. To avow allegiance to it was a privilege that men were willing to buy at a great price. The result was a feeling of unity in the realm of politics such as had never been known before.

But in the field of religion the greatest diversity prevailed. The Roman world was a world of many gods. Every hill and valley had its tutelary deity. Every office and operation of government was under the patronage of a special divinity. All the important acts of life were under the guardianship of some one of the gods. Religion was also largely a matter of race. Each of the subject peoples which was incorporated in the empire had its own hierarchy of gods, who were duly honored in the capital of the empire by admission to the Pantheon—the temple of all the gods. This diversity of religion it was the policy of Rome to encourage. Her own gods made no claim to superiority over those of other nations, and as one race after another was admitted to the empire she generously welcomed their deities to her own temples.

Into this world Christianity was born, and well might our Lord say that He brought not peace but a sword. Into the tolerant, perhaps even indifferent, atmosphere of Rome there was suddenly projected a religion which refused to accept a position on a plane of equality with the other faiths of the empire, but boldly announced a claim to supremacy. It was not a religion. It was *the* religion. Not a mere niche in the Pantheon was enough for it. It demanded the whole of the temple. It had come not to add another to the cults of the empire but to supplant them all. The necessary consequence of this teaching was the placing of the whole conception of religion on a different basis. Instead of the various national faiths, the expression of the varied aspirations of the different races, which regarded with a polite indifference the religion of their alien neighbors as being a matter of no interest to them, there was now a faith which claimed to have a message for all mankind, which ignored all lines of race and nationality, and which asserted that all men were equally the children of God and hence members of one human brotherhood. And herein, I think, lay one of the reasons for the rapid acceptance of Christianity in the Roman empire. The teachings of the new faith corresponded on the religious side so perfectly with the political philosophy and political ideals of the empire that a Roman might instinctively feel that a religion which was based upon

the unity of the human race was obviously the faith for an empire that sought world-wide dominion. The universal authority which Christianity asserted for itself and which at first seemed so arrogant to the other faiths of the empire was really to the Roman genius an argument for its truth. What could be more appropriate to a world state than a universal religion? What could be more acceptable to a world sovereign than a faith which proclaimed that of one blood God had made all nations? In the Christian doctrine of the unity of the human race, Rome found a divine sanction for her universal dominion.

But while in the end the political philosophy of Rome found an ally in the great doctrine of Christianity, it must be remembered that the first impression which the new faith made upon Rome was not favorable. It seemed arrogant. It would tolerate no rival. It struck even at the political foundations of the empire in refusing to yield divine honors to the emperor. Here was a test of allegiance, and the conscience of the Christian forbade him to meet it. Hence, in dealing with Christianity, Rome abandoned the policy of tolerance which she had applied to all the other cults of the empire, and Christianity alone—the one religion whose great principle was love—was persecuted. In the arena and at the stake, the Christian must deny his faith if he would preserve his life.

In such an environment, it was natural and necessary that measures should be taken to preserve and protect the new religion, and all the more so since the Romans were not the only foes that had to be met. Dissension had already begun to appear. Theological controversy, which has played so large a part in Christian history, began almost with Christianity itself. Even in the life-time of St. Paul, the lines between orthodoxy and heresy began to be drawn. How should the new faith be preserved? How should error be kept out? The answer of the primitive Church was by unity of organization—by the development of an institution through which the purity of the new faith could be guarded and the truth could be propagated.

It is not my purpose here to enter into any examination of the office of bishop. There are those who would connect him with the Apostles, and trace an unbroken succession from their day to this. There are others who decline to draw upon their imagination for a demonstration of facts as to which no evidence exists. But whether we accept the strict doctrine of Apostolic Succession, or believe with Bishop Lightfoot that the terms bishop and presbyter are but two names for the same office, or with Dr. Hatch and Dr. Harnack that the two names never designated the same office, or with Renan that the office of bishop was modelled after an existing secular office,—whatever view we may take, we may all agree that the office

of bishop came into existence very early, and that it was the means, whether so intended or not, through which the conception of unity as it was then held found expression. "Both in the East and in the West," says Professor C. H. Turner, "in the largest cities as well as in the smallest, the society of the faithful was conceived of as an indivisible unit, and its oneness was expressed in the person of its one bishop." In his study of the Epistles of Ignatius of Antioch, Professor Uhlhorn says, "The Episcopate is valued largely as a centre of unity for the local church, a safe-guard against centrifugal tendencies, and a guarantee for the future permanence and purity of Christianity." Throughout the patristic period the emphasis upon unity of belief and organization is strong. St. Clement, writing in the name of the Christian community in Rome to the Christian community in Corinth, as one branch of a family might advise another, exhorts them to hold fast to their traditions of stability and order. Ignatius says to the churches in Asia Minor, "See that ye all follow the Bishop, even as Jesus Christ does the Father; and the presbytery as ye would the Apostles; and reverence the deacons as being the institution of God." Correspondence between the various Christian communities and the interchange of personal visits by their leaders were common. The teaching of one community was compared with that of another, thus anticipating the action of the Oecumenical councils.

I have dwelt upon these details not for the purpose of exalting the office of bishop nor for the purpose of establishing any theory concerning it, but only in order to show that as far back as the documents of Christian history run there is evidence that to the Christians of apostolic and patristic days, unity meant organic unity,—a unity expressed in an institution. As the Church grew and as its strength increased, the institutional side of the Church occupied a larger and larger place. It assumed a systematic form. Theories were devised for the purpose of accounting for its various parts. The doctrine of Apostolic Succession, which seems to have been unknown to some of the early fathers and expressly repudiated by others (St. Jerome among them), grew up. As the Bishop of Rome began to secure recognition, the doctrine of the Petrine Supremacy was put forth in justification of his claims. The instinct of the Church for unity was one of the many causes which enabled him to establish his control over his brother bishops in western Europe. Out of this assertion of supremacy grew the first of the important permanent divisions of the Church. The Bishops of the East refused to submit, and finally separated altogether from the Church of the West. This breach between the Eastern and Western Churches was a source of profound regret. Both parties felt that the unity of the Church should

be restored. Negotiations were begun and were continued through several centuries. Finally at the Council of Florence in 1439, a formula regarding the authority of the Pope was devised which, it was hoped, would satisfy both parties. But as the Pope interpreted it as confirming his claims and the Greek bishops interpreted it as denying them, the two parties found themselves as far apart as ever. The Greeks insisted on the ancient idea of the equality of the bishops. The Romans maintained the superior authority of the Bishop of Rome. Neither would yield and the schism continues to this day.

It is with the Reformation, however, and the movements which have grown out of it, that the present divisions in Christendom are most closely associated in our minds. In looking back upon that epoch from our present standpoint, it is easy to see that these divisions were the inevitable consequence of the forces which were then at work; but we do not so easily see how reluctant the reformers were to separate from the Church of Rome, and thus break the unity of the West. Whatever its shortcomings, the Church of Rome had stood for fifteen hundred years. It was the oldest institution in Europe. It was associated with all that its adherents held most dear, both in their private lives and in their public history. To break with it required a degree of courage and steadfastness which it is difficult for us to appreciate. Some leaders, such as Erasmus, who had accepted the philosophical basis of the Reformation, refused to take this final step. It was a measure which all were anxious to avoid. Concessions were proposed. Consultations were held. One of the most notable was that called by Charles V at Worms and Regensburg, in 1541. Here the Emperor had summoned some of the most learned and some of the most conciliatory representatives of both the ancient Church and of the reformers, who set forth those doctrines which they felt could be relinquished in the interest of unity and those which must be held fast in the interest of truth. The result of that frank discussion was to demonstrate to both sides that their positions were irreconcilable. The breach which it was the Emperor's purpose to heal was deepened, if not widened. Down to this time, devout men had hoped for a restoration of ecclesiastical authority. This discussion made it clear that to the men of that day no such restoration was possible.

This may be taken as typical of the course of the Reformation in all parts of Europe. Everywhere there was the same reluctance to separate from the Church of Rome, but everywhere irreconcilable differences appeared. Then the reformers began to disagree among themselves. The relations of the Lutherans and the Calvinists were as much embittered as were the relations of either of them with the Church of Rome.

The revolt of England added yet another element. Throughout the reformation period, however, voices were raised in favor of the restoration of the broken unity of the West. In 1575, the Lutherans even undertook negotiations with the Greek Church, only to find, as might have been expected, that the differences between them were too deep seated for adjudication. Proposals and counterproposals were made until the unyielding attitude of Rome at the Council of Trent put a stop to further efforts.

This hasty review demonstrates quite conclusively that whatever might have been the theory of the Church as to the form which its government ought to take, the phrase Christian Unity always meant, until comparatively recent times, some kind of organic unity. The patristic writings show it. The Church of Rome has consistently maintained it throughout its history. The Greek Church so interpreted it in its efforts to find an acceptable basis for it. The leaders of the Reformation most reluctantly abandoned their attempts to prevent the disruption of the Western Church. It is only in these later generations that something less than organic unity,—some form of co-operation or federation,—has been held to come within the meaning of these words. Perhaps that represents the present desire of the Christian world. Perhaps that is the ideal towards which we should aim. But if so, we should realize that we are abandoning the conception of the Church which obtained for at least sixteen hundred years.

Assuming that Christian Unity means some form of organic unity, our next inquiry should be as to the terms upon which it can be had. And here we are confronted at the outset by the fact that for about twelve hundred years Western Europe had organic unity. Was its experience such that we wish to repeat it? Can unity be had without repeating it? I would not minimize in the least the credit due to the Church of Rome for her splendid services to religion and civilization. When the very foundations of civil order were shaken, while Europe was in the process of adjusting itself to the changes caused by the breaking up of the Roman Empire and the migrations of the Teutonic tribes, the Church of Rome not only maintained the Christian faith in the West of Europe, but she also supplied the deficiencies of the secular government. She cared for the poor. She taught the young. She trained the barbarian. Everywhere she stood for law and order. She was the chief civilizing influence. And a large part of her success was due to her centralized control,—a control which was constantly strengthened as the centuries passed. With the development of an orderly political authority, the necessity for much of her secular activity ceased to exist. But she never relinquished voluntarily any authority or jurisdiction which she had once

successfully asserted. As a result, what had at one time been a helpful guide leading men out into new paths became an obstacle to intellectual and moral growth. Religion in the hands of its authorized representatives became a thing of forms. The lives of many of those set to lead the Church scandalized all conscientious men. The poet Petrarch, himself a devout Catholic, writing from the residence of the Popes at Avignon, said, "Now I am living in France, in the Babylon of the West. The sun in its travels sees nothing more hideous than this place on the shores of the wild Rhone." But more deadening on the mass of the people as a whole than even the evil lives of men in high places was the exaltation of the institution above the faith which it was appointed to serve. "The Visible Church," says James Bryce, "hardened into a government and degenerated into a hierarchy." In this it but yielded to the fate which usually befalls institutions claiming to be based upon divine right. Granting that organic unity is desirable, or even mandatory, and that an acceptable basis for it can be found, have we any assurance that the new organization will not bring in its train all the evils of the old? Or did the great revolution of the sixteenth century introduce principles which will prevent such an outcome?

It has long been the fashion in various circles of the Anglican communion to speak disparagingly of the Reformation. It has been treated as an event to be regretted, to be ashamed of, to be apologized for. Attention has been centered upon the mistakes and excesses of some of its leaders, and the subordination in many places of religious ends to political considerations. Especially has the broken unity of the Church been emphasized. Such an interpretation of the Reformation overlooks many important elements. In the first place, the unity of the Church was broken long before the Lutheran revolt began. That unity was broken almost as soon as the Church realized its own existence. Sect after sect arose, and while claiming the name of Christian, rejected what were regarded as essential parts of the Church's teaching. The Ebionites, the Valentinians, the Marcionites, and various other heretical sects of the earliest Christian centuries differed from each other and from the Church more radically, in the opinion of Bishop Lightfoot, than a modern Baptist differs from a Roman Catholic. Then came the great schism between the East and the West,—between the Greek and the Roman Churches,—which continues to this day. Even the splendid organization of the Mediaeval Papacy could not prevent the revolt of many of its children and the introduction of teaching which logically developed was bound to undermine its authority. The Papacy burned John Huss, but his great master Wyclif devoted a long life to the overthrow of some of its chief doctrines and met with so much sympathetic support

that he could refuse to obey the Pope's summons to Rome, and finally came to a peaceful end in the quiet enjoyment of a parish of which his ecclesiastical superiors did not dare deprive him. No,—the broken unity of the Church cannot be charged entirely to the Reformation.

Objection has been taken, and with good reason, to the character of some of the leaders of the Reformation. But even admitting that the Landgrave of Hesse and Henry VIII were not figures the contemplation of whom quickens our spiritual zeal, we may add that they were quite as worthy of emulation as were those distinguished ecclesiastics Alexander VI and Julius II and Leo X. No, we cannot condemn the Reformation on that ground unless we wish also to condemn that which it supplanted.

But the cardinal error which underlies this whole view of the Reformation is in looking upon it as a merely negative movement. It was a revolt. It was a protest. It cast off much of the accepted teaching of the Church. But the leaders of the Reformation did not content themselves with rejecting that which they believed to be erroneous. They made war on abuses, but as Bossuet has pointed out, if there had been nothing more to the Reformation, the removal of the abuses would have healed the schism. The evils which the reformers of the sixteenth century complained of have in the main been removed. The life of the Roman Church is probably on a higher plane today than at any time within a thousand years. Never in her history has she so well exemplified her great mission as she is doing now. And yet the breach produced by the Reformation is as pronounced today as it was at its inception. And the reason is that that movement was more positive than negative, more constructive than destructive. The Ninety-five Theses which Luther posted at Wittenberg were affirmations, not denials. And it is this positive side of the Reformation which makes it a living force today.

How, you may ask, does this bear on the question of Christian Unity? What has the Reformation to do with the movement for reunion which all of us wish to encourage? The answer is this. No plan for the reunion of Christendom which does not preserve the great permanent results of the Reformation has the slightest hope of success. This is a fundamental element in the problem. In the religious history of the world, only the life of our Lord surpasses the Reformation in significance and importance. It marked an epoch in the progress of mankind when the critical spirit of free inquiry which produced the Italian Renaissance was turned by the more mystical German to the examination of the foundations of his faith. That right of free inquiry must be preserved. It is one of the most precious achievements of our race. To win it, countless

martyrs have gone to the stake as gladly as the Christians of Rome confronted the lions in the arena. Wars surpassing in cruelty any other that Christendom has ever known have been fought for its maintenance. It has come to dominate the thought of the world—even of that part of it which in matters of religion yet recognizes the jurisdiction of Rome. It is the fountain head of the democracy of both the old world and the new. Without it neither the French nor the American Revolutions would have been possible. The whole of modern science is built on it. It has permeated every field of human thought. And in religion, where it has already wrought such wondrous results, it is the only guarantee against stagnation, the only protection against tyranny. To sacrifice it would open the way to the restoration of all the evils from which it freed us. Christian unity itself would be dearly purchased at such a price.

Any plan of union which has any hope of acceptance must be sufficiently comprehensive and elastic to incorporate the results of the religious experience of Christendom during these centuries of division. And what a rich experience it has been. It is easy, to be sure, to indicate weak places,—to smile at the fantastic shapes which it has often assumed. But when we contemplate our brethren of the Congregational Church with their passion for liberty of conscience, or of the Methodist Church with their emphasis upon personal religion, or of the Presbyterian Church with their austere sense of moral responsibility, or the splendid missionary activity which is characteristic of almost all branches of the Christian Church, how can we fail to see that every one of these great bodies has in the providence of God been led to the disclosure of new truth which is as much a part of the Creator's revelation of Himself to His children as is any truth that has ever come to us? To my mind the voice of God sounds with as much authority in the Reformation as it did in any of the early Councils, and Martin Luther, with all his violence and coarseness and obstinacy, reflected quite as much of the Holy Spirit as did those early Christian bishops who broke each others' heads with their pastoral staffs at the Council of Nicea. Who can say that it was not the purpose of the Almighty to teach mankind through its multiplicity of division that truth presents itself in too many guises for any man or set of men to assume that their version only is the truth? God's revelation of Himself is too vast for any section of the human race to feel assured that it, and it alone, has been made the guardian of the whole of it. The quaint phrase of that saintly teacher who was so lately in our midst, Professor Nash, comes to mind. "Every part of the Church has somewhat to teach you. Keep your latch-string outside."

As I bring this address to a close, I am aware that much of it seems to be an argument against unity rather than for it. If I am not deceived as to my own purposes, I have tried not to argue at all. It has been my effort to set forth facts and to bring them into such relation to each other that they would tell their own story. It is fact, and not argument, that throughout Christian history, there has been an instinct for unity seeking expression in a visible Church which might present the faith to mankind. It is fact, and not argument, that a large section of the Christian world was at one time under control of a visible Church which developed into a tyranny threatening both the intellectual and moral life of its subjects. It is fact, and not argument, that the condition of the Church in the sixteenth century, when brought into contact with the spirit of free inquiry which had been developed in secular affairs, produced a revolution in religion to which must be attributed some of the most vital elements of the religion of our day. And it is fact, and not argument, that the principles on which that revolution was based have so far justified themselves in their results and have so embedded themselves in the religious instincts of the people that their preservation is one of the conditions of union.

The situation is full of difficulty. The obstacles to be overcome should be neither minimized nor ignored. But neither should we lose hope. Christianity has ever been a religion of courage. No task has ever daunted it. No defeat has ever led it to abandon the contest. Let us therefore welcome this question as a new test of our faith. Let us approach it in all humility and with a spirit of forbearance. Let us lay aside all pride of opinion. Let us be anxious to make every permissible concession and to forego every unreasonable demand. Working in such a spirit, I am sure that we can go forward in confidence, and can say in the words of William James, "The Lord of Life is with us. We cannot permanently fail."

PROCEEDINGS  
OF THE FOURTH MEETING  
OF THE  
CONTINUATION COMMITTEE  
OF THE  
WORLD MISSIONARY CONFERENCE  
THE HAGUE  
NOVEMBER 14th to 20th, 1913

OFFICES OF THE CONTINUATION COMMITTEE  
1 CHARLOTTE SQUARE, EDINBURGH

## MEMBERS OF CONTINUATION COMMITTEE

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The Rev. C. C. B. Bardsley, } *Vice-Chairmen.*

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The Rev. Arthur J. Brown, D.D.	Missionsdirektor J. W. Gunning.
The Rev. Professor E. D. Burton, D.D.*	Missionsdirektor Joos Mustakallio.
The Rev. J. H. Franklin, D.D.	Count J. Moltke.
The Rev. John F. Goucher, LL.D.	Dr. Karl Fries.
The Rev. Bishop Lambuth, D.D.	The Rev. F. H. L. Paton.
	The Rev. Andrew C. Murray.

J. H. Okham, M.A., }  
Kenneth MacLennan, } *Secretaries.*

\* Professor Burton and Dr. Speer were elected at the meeting at The Hague to fill vacancies in the membership of the Committee, but there was no time to receive a reply from them before this report of the meeting was printed.

PROCEEDINGS OF THE FOURTH MEETING OF  
THE CONTINUATION COMMITTEE OF THE  
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HAGUE, NOVEMBER 14-20, 1913

I INTRODUCTION	BODIES ON THE FIELD
II MEMBERS PRESENT	VI REPORTS OF SPECIAL COMMITTEES
III MESSAGE FROM THE QUEEN OF THE NETHERLANDS	VII INVITATION TO DR. JOHN R. MOTT AND APPOINTMENT OF ASSOCIATE SECRETARY
IV THE CHAIRMAN'S TOUR IN ASIA	VIII FINANCE AND BUDGET
V RELATION OF CONTINUATION COM- MITTEE TO MISSION BOARDS AND	IX OTHER BUSINESS

I

THE fourth meeting of the Continuation Committee was held at The Hague, November 14th to 20th, 1913. The generous hospitality of Dutch friends, whose guests the members of the Continuation Committee were, and the gracious interest of the Queen of the Netherlands in the work of the Committee, made it possible for the work to be done in an exceptionally pleasant and helpful atmosphere. This meeting was recognized by those present to be the most important meeting of the Committee that has yet been held.

The outstanding event in the work of the Committee during the past year was the tour undertaken by its Chairman in Asia, in the course of which he presided over twenty-one conferences in the principal mission fields of that continent. The Chairman's report was received by the Committee with the deepest interest. A summary of the main facts relating to the tour, contained in the printed report submitted to the Committee, is given on pp. 5-6. The Chairman also laid before the Committee a statement regarding the chief matters calling for co-operative consideration and action. The substance of this statement will be embodied in an article by Dr. Mott, which will be published in the April number of the *International Review of Missions*.

The missionaries and leaders of the Church in the mission field who were present at the conferences in Asia called into existence on their own initiative representative committees to carry forward the work of the conferences and to give effect to their findings. The most important of these committees are the National Missionary Council in India, the China Continuation Committee and the Continuation Committee of Japan. The Continuation Committee of the World Missionary Conference gave prolonged consideration to the question of its relation to these bodies and to the closely allied question of its relation to the missionary boards. The important resolution expressing the judgment of the Committee on this subject will be found on pp. 6-7. It will be seen that the Continuation Committee has laid down explicitly that its policy is not to act independently of the missionary societies, but solely to serve them and to act through them and by their desire. The resolution goes on to indicate the services which, once the principle already mentioned has been firmly and indubitably established, the Continuation Committee believes that through its international connexions and the information at its disposal it may be able to render to the missionary societies.

The work of the Continuation Committee is largely in the hands of Special Committees, which are international in character and include others besides members of the Continuation Committee. A summary of the work of the ten Special Committees is given on pp. 7-12. It is difficult in brief compass to give an adequate or impressive account of the work of a number of committees, and some effort of imagination is required to grasp the significance of the bare record. All the Special Committees are attempting to deal with questions of international magnitude and great complexity. The establishment of the necessary contacts, the reaching of a common agreement between members of the Committee resident in different countries with comparatively few opportunities of meeting, and the discovery of plans and methods of work which give promise of yielding valuable fruit and at the same time avoiding the creation of clumsy, expensive and unnecessary machinery, have inevitably required a large amount of time. The care which the Special Committees have taken to survey their field of work before embarking on any large action is proof of their desire to do thorough work which will be of real service to the societies. It was evident at The Hague that all the Committees

had reached an understanding with regard to their lines of work, had completed successfully their international organization, and were already engaged in inquiries of great importance and value to those concerned in missionary policy and administration.

The Continuation Committee was constrained to face again its responsibility to the great world task which had been clearly revealed at the Edinburgh Conference, and which had been brought home in a fresh way to the minds of the Committee by the investigations of the Special Committees and by the findings of the recent conferences in Asia. The Committee had a deep sense that God was calling it to a fresh dedication of itself to the accomplishment of the Divine purpose for the world. After a morning of earnest deliberation, it resolved to offer its services anew to God and to the Church, that He might make it as effective an instrument as possible in the carrying out of His will for the evangelization of the world and for the realization of those expectations and hopes which He put into the hearts of many at the World Missionary Conference in Edinburgh. As a highly important means to this end, the Committee called its Chairman, Dr. John R. Mott, to devote a large part of his time and energy to the work of the Committee. Recognizing also the need for an increase of executive strength at the Edinburgh office of the Committee, it invited Mr. Kenneth MacLennan to become the Associate Secretary of the Committee. The important resolutions in which these decisions found expression are given on pp. 13-14.

The meeting at The Hague was marked in an exceptional way by a sense of the presence of God. The members of the Committee were drawn together in a closer spiritual fellowship, and realized their need of entering into a deeper experience of individual and corporate prayer. They desire to be led into a more perfect knowledge of the will of God, a more whole-hearted devotion and a more confident and victorious faith, and to share these experiences with the missionary boards and societies.

## II

The attendance at the meeting was remarkably good. Eleven of the fifteen members from North America, eleven of the twelve British members and nine of the ten members from the Continent of Europe were present. South Africa was represented but

not Australasia. Those present were:—John R. Mott, LL.D., in the chair; Rev. C. C. B. Bardsley; Rev. J. L. Barton, D.D.; Rev. A. J. Brown, D.D.; M. Daniel Couve; Mrs. Creighton; Missionsdirektor Lars Dahle, R.St.O.O.; Rev. J. H. Franklin, D.D.; Dr. Karl Fries; Rev. John F. Goucher, LL.D.; Missionsdirektor J. W. Gunning; Rev. Henry Haigh, D.D.; Professor D. G. Haussleiter; Rev. Bishop Hennig; Dr. Henry T. Hodgkin; Rt. Rev. Bishop A. S. Lloyd, D.D.; Sir George W. Macalpine, LL.D.; Mr. Silas McBee; Rev. R. P. Mackay, D.D.; Mr. Duncan McLaren; Count Moltke; Rev. J. N. Ogilvie, D.D.; Mrs. Henry W. Peabody; Rev. J. du Plessis; Dr. D. Julius Richter; Rev. J. H. Ritson; Mr. Walter B. Sloan; Rev. R. Wardlaw Thompson, D.D.; Rev. Canon L. Norman Tucker, D.C.L.; Rev. Charles R. Watson, D.D.; Rt. Rev. The Bishop of Winchester; Pfarrer Friedrich Würz; and Mr. J. H. Oldham, Secretary.

The Rev. E. C. Lobenstine, Secretary of the China Continuation Committee, attended the meeting as a visitor. Mr. Kenneth MacLennan acted as Minute Secretary.

### III

At the opening session the following gracious message from Her Majesty the Queen of the Netherlands was communicated to the Conference by Ds. J. W. Gunning and was received by the Committee standing:—

Message from  
the Queen of  
the Nether-  
lands

'It affords me a twofold pleasure to bid you welcome to my country, as I thus have an opportunity of assuring you how warmly my feelings coincide with those of the Committee in its sacred work, and also gives me occasion to declare my affinity of soul with the grand task which is aimed at by the continuation of the efforts of the Edinburgh Conference.

'Your aspiration to unity and co-operation in mission work is re-echoed in the Netherlands. Here too we aim at a sympathetic understanding of foreign races as faithful disciples of Him who came to serve. I consider your visit and your presence at the Dutch Missionary Conference as a good omen, showing that those among my compatriots who are interested in the missionary cause persevere in realizing these principles.

'My earnest wish is that the spirit of unity of all followers of Christ, members of His invisible community, may gain in intensity,

and that our Saviour may direct our hearts and develop the strength of our combined prayer.

'May our zeal be inspired and sanctified, and we all be fitted for the several vocations to which Christ calls us individually; so that the Sun of His Truth may shine over the whole world, shedding light in the darkness of human misery and gladdening the hearts of all mankind with the ineffable richness of His divine Love.'

The Committee appointed a sub-committee to prepare a suitable reply, which after being approved by the Committee was telegraphed to Her Majesty.

#### IV

The Chairman of the Committee reported that in compliance with the request made to him by the Continuation Committee at its meeting at Auckland Castle in 1911, he had spent the period from October 1912 to May 1913 in an extended tour throughout the principal mission fields of Asia.

In order that he might accomplish the utmost in the time at his disposal, twenty-one conferences of missionary leaders had been held in different areas. The conferences were devoted to discussions based on a syllabus of questions, and in each conference the consensus of opinion was expressed in findings. The findings of these twenty-one conferences have been printed in a separate volume, which the Chairman submitted as part of his report.

The Chairman enumerated the following results of these conferences:—(1) They enabled the leaders of the Christian forces in the different fields to face the wholeness of the missionary task. (2) They made a great and unique contribution in laying down principles of missionary policy and in improving missionary method. (3) Reports received from all parts of the field show that the conferences have resulted in a marked increase in the efficiency of missionary work. (4) The conferences furnished the occasion on which more truly than at any time in the past the native Church came into its own. (5) They exerted a large influence in drawing together the native Christian leaders and the missionaries. (6) They have established a link between the mission field and the World Missionary Conference in Edinburgh. (7) The conferences resulted in the formation of a representative committee in each important mission field to carry forward the investigations and other activities begun at the confer-

ences, and to help to give effect to their findings. (8) In the course of the conferences many schemes of co-operation were discussed. (9) Indirectly the conferences did much to promote true Christian unity.

The Chairman indicated in his report a large number of important matters in which workers in the mission field believe that co-operative effort is possible and desirable, and in which they desire the co-operation and help of the Continuation Committee. An expanded statement on this subject by the Chairman will, as already stated, be published in the April number of the *International Review of Missions*.

## V

The Committee gave prolonged consideration to the question of its relation to the representative committees created by the conferences in Asia, and to the closely allied question of its relation to the missionary boards. After full deliberation it passed the following resolutions:—

(1) 'In the judgment of the Continuation Committee the only bodies entitled to determine missionary policy are the home boards, the missions and the Churches concerned. It believes, however, that the missionary movement is passing into an era in which missionary policy in any particular area can be rightly determined only in view of the situation in that area as a whole, and in relation to other work which is being carried on. The Continuation Committee is of the opinion that in this situation its function is to serve the boards by placing at their disposal all information accumulated by its Special Committees, by inviting the boards to come together as occasion arises in order that they may consider in common particular questions affecting more than one board, and by helping them through its special international connexions to study missionary problems in the light of all the facts.

(2) 'The Continuation Committee welcomes the formation of the committees which were created on the initiative of the missionaries and native leaders in various mission fields in Asia during the tour of Dr. Mott, 1912-13, and cherishes the hope that they may be able to serve the missions and Churches in the mission field in ways similar to those in which the Continuation Committee desires to serve the home boards. The Continuation Committee is not organi-

cally related to these bodies nor responsible for their findings in conference, nor for any action which may result therefrom. It trusts, however, that there will grow up between itself and them a relation of mutual understanding and helpfulness, and it desires to assist them in plans they may develop for the extension of Christ's kingdom. In doing this, it will be careful to confer in all matters with the home boards concerned or affected.

(3) 'The Special Committees of the Continuation Committee, and corresponding special committees of these bodies on the mission field will collaborate in investigations in which they have common interest.

(4) 'If the committees on the field desire the help of the Continuation Committee on any matter, the Continuation Committee will be prepared to render such service as may seem desirable after consultation with the boards concerned or affected.

(5) 'It is suggested that there be an interchange of minutes and reports between the Chairman and Secretary of the Edinburgh Continuation Committee and the corresponding officers of the committees on the field.

(6) 'With a view to maintaining close contact between the Continuation Committee and the committees on the mission field, arrangements should be made when this is judged to be desirable by the Continuation Committee or its Executive, for conference at the regular meetings of the Continuation Committee or at other times with representatives of the committees on the mission field.'

The foregoing procedure would apply, when practicable, to similar representative bodies on other mission fields as may be determined by the Continuation Committee or its Executive.

## VI

The Committee on Missionary Survey and Occupation (Chairman : the Rev. Charles R. Watson, D.D.) has been engaged in the preparation of a handbook which will show the facts regarding the missionary occupation of different areas. The section relating to the Near East is nearly completed. Progress has also been made with the section relating to Africa. The Committee has done a considerable amount of work in calling attention in missionary magazines, public addresses and other ways to the needs of unoccupied fields and its advice and help have

been sought by bodies which have desired guidance in starting new missions. The Committee was instructed to continue its work along the following lines: (1) to publish the section of the handbook relating to the Near East, and to make such changes in its plans for the sections relating to the mission fields of Asia as may seem necessary and desirable after consultation with the committees on survey recently appointed in these fields; (2) to proceed with its study of what constitutes effective occupation; (3) to continue to press upon the conscience of the Christian Church the needs of the areas that are still unoccupied; (4) to render all the help that it can to missionary boards which may wish to consult it; and (5) to encourage and assist the surveys of particular areas undertaken by local committees in these areas, with a view to the development of plans for their effective occupation.

The Committee on Training Schools for Missionaries on the Field (Chairman: Dr. Henry T. Hodgkin) reported that it had given special attention to the findings of the Continuation Committee conferences in Asia on the subject of the special preparation of missionaries; that it had been in correspondence with the language schools recently started in Cairo, Lucknow, Bangalore, Poona, Calcutta, Nanking, Peking and Tokyo; that steps are being taken to furnish the leaders of these schools with information regarding the best modern methods of language study; that considerable progress in the study of the special preparation required by missionaries had been made during the year through three articles which had appeared in the *International Review of Missions*; and that the Committee is engaged in the preparation of a tentative statement on the relation of special training at home to training on the mission field, which after being sent to various persons for criticism and suggestion may serve as a basis for action by this Committee, by the Boards of Missionary Preparation and by those engaged in the training of missionaries.

The American section of the Committee on Christian Education (Chairman: President John F. Goucher, LL.D.) reported that an office had been rented in New York and an office secretary employed; that a large amount of information had been gathered from educational institutions, reports of missionary societies and other sources with reference to conditions in the mission fields of the Far East and the Near East, for which

this section of the Committee has primary responsibility; that educational maps of large areas had been prepared, showing the grade and character of missionary schools, and also a map of all union institutions in China and Korea; that an inquiry regarding the training of educational missionaries had been undertaken in co-operation with the Board of Missionary Preparation; and that the Committee is arranging to issue a bulletin at stated intervals, which will record significant developments, especially in higher education.

The European section (Chairman: Sir Andrew H. L. Fraser, K.C.S.I.) reported that it is undertaking, in correspondence with the recently formed provincial Representative Councils of Missions in India, two important investigations regarding (a) the extent to which elementary and especially village education may be made more social in its outlook and may include more industrial and technical training and (b) the ways in which the curricula of girls' schools and the education of women may be better related to the needs of Indian women's life; that two leading women educators who are members of the Committee had made a tour in India with a view to studying the problems of women's education (cf. *International Review of Missions*, January 1914, pp. 107-20); and that the Committee had given consideration to important proposals from interdenominational committees for the promotion of women's colleges in the Madras and Bombay Presidencies, and after conference with representatives of the missionary societies interested had prepared a memorandum which had been transmitted to the committees in India for consideration by the various missions and also to the home boards concerned.

The Committee on Christian Literature (Chairman: the Rev. J. H. Ritson) issued more than a year ago inquiries to tract societies and missionary societies with a view to obtaining full literature information regarding the present position of Christian literature in the mission field. Replies have been received from 164 organizations, 38 of which are from tract and literature societies and 46 from missionary societies which in a greater or less degree are engaged in the production of literature. The Committee is making a study of these replies and expects to be in a position to submit to the next meeting of the Continuation Committee definite proposals with reference to the increase of co-operation in the production and distribution of Christian literature, which

will thereafter be laid before the missionary societies for their consideration.

The Committee on Work among Moslems (Chairman: Pfarrer Friedrich Würz) is undertaking a thorough and exhaustive investigation of the spread and character of Islam <sup>Work among Moslems</sup> in Africa. Two articles by Professor Westermann embodying the information at present available have been published in the *International Review of Missions*, and with these as a basis further information is being gathered from carefully selected correspondents in all parts of the African continent. Conferences of specialists in work among Moslems have been held during the past year in New York and at Bethel near Bielefeld. The Committee recommended to the Continuation Committee that Dr. Mott should be requested to arrange for a series of conferences in the Near East similar to those over which he recently presided in Asia and will co-operate with him in the preparation for these conferences. The Committee is also making arrangements for the issue of a series of volumes by able writers with the object of educating public opinion with regard to the Moslem problem.

The Committee on Medical Missions (Chairman: the Rev. R. Wardlaw Thompson, D.D.) is undertaking an investigation of (1) <sup>Medical Missions</sup> co-operation in medical education in the mission field, and (2) the missionary preparation of the medical missionary, and (3) the provision and education of nurses for work abroad. Brief memoranda on these subjects have been prepared and have been sent to a selected list of special correspondents for criticism and suggestion.

The Committee on Missionary Statistics (Chairman: Dr. Julius Richter) has for three years been engaged in the preparation of <sup>Missionary Statistics</sup> an elaborate statement regarding the most suitable form of missionary statistics. The main principles of the memorandum submitted by the Committee, with regard to which, after much labour, correspondence and conference, international agreement has been reached, were approved by the Continuation Committee, and it was decided to issue the memorandum to missionary societies and boards as a tentative statement for suggestion and criticism.

The Committee appointed to prepare a Statement on the Principles underlying the Relations of Missions and Governments (Chairman: Mr. N. W. Rowell, K.C.) submitted a statement

which has already been published in the *International Review of Missions* (July 1913). It was resolved to transmit this state-

ment to mission boards and societies for such action as they may deem expedient, and to continue the Special Committee for another year for the purpose of dealing with such replies and suggestions as may be received and issuing the statement in a final form.

The same Committee referred to the Continuation Committee a suggestion of Admiral Mahan that the Continuation Committee should consider 'the desirability of asking all European and American Governments, citizens of which may be engaged in missions, to direct their diplomatic representatives to make periodical investigation into the results of missions,' together with letters of members of the Special Committee commenting on this proposal. The Continuation Committee adopted the following resolution with reference to the suggestion made to it :—

'The Committee, while having large sympathy with the aims underlying Admiral Mahan's letter, does not deem it advisable to make such a request to Governments. The Committee believes that increasing recognition is being given by those in authority to the beneficent work done by missionaries, that the relations between officials and missions are, as a rule, most cordial, and that the reports on missionary work, which they are voluntarily making and will doubtless continue to make in increasing numbers, are likely to be of more value than compulsory investigations and reports. The Committee urges that missionaries should use all suitable means to bring their work to the notice of ministers and consuls, and, if possible, to gain their co-operation, especially in their efforts for the education and the amelioration of the social conditions of the people amongst whom they work.'

The Committee on Co-operation and Unity (Chairman : Dr. John R. Mott) recommended that the Chairman of the Continuation Committee be authorized to gather in the name of the Co-operation and Unity Special Committee information showing the progress made in different mission fields in co-operative missionary enterprise, and that the Special Committee on Co-operation and Unity should report to the Continuation Committee regarding the use of this material.

The attention of the Continuation Committee having been called to a specific case of federation of an ecclesiastical and theological character which had been proposed in a certain field,

and which had been represented in the public press as a fruit of the Edinburgh Conference, the Committee, 'without pronouncing upon the merits of the particular case referred to, which was not officially before the Committee and which has yet to be considered by the missionary societies concerned, deprecated the use of the name of the Edinburgh Conference or of its Continuation Committee in connexion with proposals of an ecclesiastical or theological nature, which were not contemplated by the Conference and which lie beyond the province of the Continuation Committee. The limitation of the functions of the Committee in this respect have been clearly defined in the first paragraph of Article I. of the preamble to the Constitution which reads as follows,—“That a Continuation Committee of the World Missionary Conference be appointed, international and representative in character, to carry out, on the lines of the Conference itself, which are interdenominational and do not involve the idea of organic and ecclesiastical union, the following duties—”’

The Committee on the Church in the Mission Field (Chairman : the Rev. Arthur J. Brown, D.D.) reported that it had been engaged

during the past year in the special study of the relations of the Churches in Japan and China to the missions and societies. A preliminary article by the Chairman of the Committee was published in the *International Review of Missions* (October 1913). Circumstances did not permit the holding of a full meeting of the Committee during the year. It was announced that such a meeting would take place immediately after the conclusion of the Continuation Committee.<sup>1</sup>

## VII

It was reported that Mr. Harry Wade Hicks, who had been invited at the previous meeting to accept the post of Associate

<sup>1</sup>This meeting was held at Apeldoorn, Holland, on Friday, November 21st. The Committee resolved to prosecute further its study of the relation of missions to Churches in the mission field, to gather information regarding the progress of union movements in these Churches, and to undertake studies of the development of native leadership, of self-support in the Churches in the mission field and of the means for developing missionary interest in these Churches. The Chairman and Secretary of the Continuation Committee were also asked to make arrangements as opportunity might arise for small conferences of leading Church historians with a view to making the experience of the Church in the past more fruitful in the solution of problems in the mission field at the present day.

Secretary of the Committee, had after long and careful consideration of the invitation written intimating his inability to accept <sup>Committee on</sup> it. The Continuation Committee at an early meeting <sup>Secretariat</sup> appointed a Sub-Committee to consider the question of the Secretariat.

It became clear to the Committee on the Secretariat that it was impossible to reach a sound judgment with regard to the kind of

<sup>Call to Dr.</sup> help required at the central office until the Committee <sup>John R. Mott</sup> had decided what services it would ask of its Chairman. After prolonged consideration, it submitted the following resolution which, after full discussion and deliberation, was unanimously adopted.

‘ Looking at the world field again in the light of the facts presented at the Edinburgh Conference, and of those further facts brought together as a result of this Committee’s work, and especially of the recent series of conferences in the East held at the instance of this Committee under the chairmanship of Dr. Mott, we recognize the fact that the Church is still far from making an adequate response to the call of God in our own time. This call comes for a larger use of the gifts of intercession, of eoperative life, of personal service and of material wealth for the speedy occupation of the entire world field in the name of our Lord Jesus Christ. We, therefore, believe that the time has come when this Committee should offer its services to the missionary societies in order that that which has been entrusted to it of experience, knowledge and influence may be placed at the disposal of the Church for calling it into a more daring faith and a more devoted service.

‘ As a vitally important means to this end, we ask our Chairman to devote a large part of his time and energy to the work of this Committee. We recognize his responsibility in regard to other work, which we do not feel we can ask him to relinquish. We do, however, believe that in connexion with the work of this Committee he can render a unique service of the most far-reaching significance at the present time.

‘ Among the duties for which we believe him to have been specially fitted, and to which we now call him, are the following :—

(1) ‘ The representation of the Committee’s work and aims to missionary boards and societies and to such bodies as they may represent.

(2) ‘ The leadership in a deliberate, new and larger effort, so

far as the boards may call us to this task, to bring home to the whole Church the call to the service of the world, and to claim for this service in the name of Christ the highest and best gifts of mind, leadership and influence.

(3) 'The maintenance of intimate relationships between this Committee and representative bodies on the field.

(4) 'The organization of further conferences on the field, especially in Africa and the Near East.

(5) 'The assistance of the various Special Committees in such ways as may, from time to time, seem to be desirable and possible.'

The Sub-Committee on the Secretariat further recommended that Mr. Kenneth Maclellan, Secretary of the Laymen's Missionary

Movement in Scotland, be invited to give his entire time to the work of the Committee as Associate Secretary.

This recommendation was unanimously approved, and an invitation was extended to Mr. Maclellan to become Associate Secretary.

### VIII

The Continuation Committee had before it for approval audited accounts for the financial year ending April 30th, 1913, and an abstract

of these is now submitted for the information of missionary societies. The budget for the current year—May 1st, 1913, to April 30th, 1914—was drawn up at Lake Mohonk, and promise of the funds required has been secured; the accounts will be published in due course. The Continuation Committee at its meeting at The Hague framed a budget for the year commencing May 1st, 1914, the principal items of which are given below.

#### (1) ACCOUNTS FOR THE YEAR 1912-13

##### RECEIPTS

By Balance on hand at credit of the account on 30th April 1912 . . . . .	£1,212	17	3	
„ Donations received in Great Britain and from the Continent by the Hon. Deputy Treasurer—				
Great Britain . . . . .	£1,121	0	6	
Continent . . . . .	192	16	8	
			<hr/>	
		1,313	17	2
„ Donation remitted from Canada by Treasurer to the Hon. Deputy Treasurer . . . . .		51	11	0
			<hr/>	
Carry forward . . . . .	£2,578	5	5	

	Brought forward . . .	£2,578	5	5
By	Interest received in Great Britain . . .		30	16 8
„	Donations received in Canada . . .	\$1975.00		
	Less Donation remitted to the Hon. Deputy Treasurer . . .	250.00		
		\$1725.00		
„	Donations in the United States . . .		1,047	2 5½
„	Refund travelling expenses, Bishop Lambuth . . .		32	10 7
„	Interest in Canada . . .		24	15 4
			£4,037	19 6

## EXPENDITURE

To	General office expenditure, including salaries, furnishings, printing, postage, etc. . . . .		£505	10 9½
„	Rent, Taxes and Insurance (exclusive of proportion accrued to date) . . . . .		65	15 3
„	Travelling expenses of European members of Committee to Annual Meeting held at Lake Mohonk . . . . .		911	6 3
„	Secretary's Travelling Expenses . . . . .		53	4 9
„	Expenses in connexion with the work of the following Special Committees in Great Britain—			
	Committee on Christian Education . . . . .	£41	19 6	
	Committee on Christian Literature . . . . .	3	18 1½	
	Committee on Medical Missions . . . . .	8	8 2	
	Committee on Missionary Statistics . . . . .	3	19 2	
	Committee on Training of Missionaries . . . . .	1	1 10	
	Committee on Work among Moslems . . . . .	120	4 1½	
			179	10 11
„	Office expenses in New York office . . . . .		250	12 6
„	Special Committee expenses in North America—			
	Committee on Christian Education . . . . .	\$55.56		
	Committee on Missionary Survey . . . . .	127.37		
	Committee on Missionary Statistics (Europe) . . . . .	25.00		
		\$207.93		
„	Travelling expenses of North American members of Com- mittee to Annual Meeting, Lake Mohonk . . . . .		53	12 9½
„	Cost of printing Treasurer's Statement . . . . .		2	11 4
„	Exchange on bank-drafts, cheques, etc. . . . .		2	3 6
„	Balance on hand 30th April 1913 . . . . .		1,970	16 11
			£4,037	19 6

Against the above balance of £1970 16s. 11d. must be set out-  
standing accounts for the expenses of the Chairman's office in New  
York and the American section of the Committee on Education,

which had not been presented at the time when the accounts were closed, and a sum due to the *International Review of Missions* on the adjustment of accounts between it and the Continuation Committee. These items will appear in the accounts of the current financial year.

(2) PROPOSED BUDGET FOR THE YEAR 1914-15.

The Committee, having given careful consideration to each item of proposed expenditure, and having restricted the sum apportioned under each head to the lowest figure consistent with efficient work, framed the following budget for the year beginning May 1st, 1914.

1. Expenses of Chairman's office, New York . . . . .	£400	0	0
2. Salaries of two Secretaries and staff of Edinburgh office, rent, taxes, office charges, printing, stationery and postages . . . . .	1,450	0	0
3. Secretaries' travelling expenses . . . . .	150	0	0
4. Meeting of Executive Committee . . . . .	100	0	0
5. Expenses of Special Committees—			
(1) Missionary Survey and Occupation—			
General Expenses . . . . .	£100	0	0
Printing of Survey of Near East . . . . .	100	0	0
	£200	0	0
(2) Christian Education—			
European section . . . . .	£135	0	0
American section . . . . .	200	0	0
	335	0	0
(3) Christian Literature . . . . .	25	0	0
(4) Training Schools for Missionaries on the Field . . . . .	10	0	0
(5) Co-operation and Unity . . . . .	5	0	0
(6) Medical Missions . . . . .	50	0	0
(7) Missionary Statistics—			
European section . . . . .	£10	0	0
American section . . . . .	10	0	0
	20	0	0
(8) Work among Moslems . . . . .	72	0	0
(9) Church in the Mission Field . . . . .	50	0	0
	767	0	0
6. Expenses of annual meeting . . . . .	800	0	0
7. Sum for contingencies . . . . .	100	0	0
	£3,767	0	0

In view of the balance at the beginning of the current financial year, and the prospect of some further saving, since for a considerable part of the year the Continuation Committee has been without

the help of the Associate Secretary provided for in the budget, the Committee anticipates that there will be a sufficient balance at April 30th, 1914, to justify it in asking for only £2737 of the total sum of £3767 required for the year 1914-15. It is proposed, as in the preceding year, that of the sum required one-half should be provided from Europe (Great Britain contributing three-fourths and the Continent one-fourth), and one-half from North America (the United States contributing four-fifths and Canada one-fifth).

## IX

The Business Committee of the *International Review of Missions* reported that the second year of the Review had been one of encouragement and had closed with a gratifying increase in the circulation. The Editor stated that the operation of missionary societies, of missionaries on the field, and of contributors had been exceedingly hearty and that many expressions of appreciation of the Review had been received. It was agreed that the Review should be regarded by the Special Committees of the Continuation Committee as the normal channel for the publication of the results of their investigations or of articles arising directly out of their work so far as such conclusions or articles are, in the judgment of the Editor, suitable for publication in the Review.

It was resolved (1) to publish in a single volume the series of articles on the 'Vital Forces of Christianity and Islam' which had appeared in the *International Review of Missions*; (2) to publish in English and in German the results of the investigations of the Committee on Survey relating to the Near East; and (3) to begin the issue of a series of volumes on Islam and the Problems of Missions to Moslems, written by specialists but popular in character, with a view to educating public opinion with reference to the Moslem problem.

In view of the fact that the findings of the recent conferences in Asia furnish a representative and weighty expression of missionary opinion, it was resolved to suggest that the following steps be taken to secure the largest and best use of these findings in Asia:

(1) The Chairman of the Committee was requested in connexion with his visits to missionary societies to invite each society to have the findings carefully studied with reference to their bearing on its

own work and to favour the Continuation Committee with any comments which it might wish to make in the light of this study and of its own experience.

(2) Each of the Special Committees of the Continuation Committee was instructed to make a thorough study of all the findings dealing with the subject with which it is particularly concerned.

(3) It was suggested that the Programme Committees of the Annual Conferences of Missionary Societies in North America and Great Britain and on the Continent of Europe should call the attention of those invited to prepare papers to the volume of findings.

(4) The Editor of the *International Review of Missions* was asked to consider the desirability of having a few articles dealing in a large, comparative and interpretative way with the findings on certain main subjects.

A letter was submitted from Sir John Kennaway, President of the London Society for Promoting Christianity among the Jews, and <sup>Missions to</sup> <sub>the Jews</sub> representatives of other Jewish Missionary Societies with reference to the comparatively small place given to missions to the Jews in the Edinburgh Conference and other conferences of foreign mission boards. The Executive Committee was instructed to inquire further into the subject, and, if it should seem desirable, to make arrangements for the holding of a special conference on the subject of missions to the Jews.

A resolution having been submitted from the British Anti-Slavery and Aborigines Protection Society expressing the hope <sup>The Pro-</sup> <sub>tection of</sub> <sup>Native Races</sup> that the Continuation Committee at The Hague will see its way clear to take some effective steps to secure international co-operation on behalf of native races, the Continuation Committee passed the following minute:—

‘While sympathizing very fully with every legitimate effort to protect the weak, to remove abuses, to curb oppression, and to ameliorate the condition of depressed and subject races, the Committee regrets that it is unable to regard the proposal of the Anti-Slavery Society as a responsibility which it would be practicable for the Continuation Committee to undertake under present conditions. The Committee recognizes, however, that questions affecting the physical and social welfare of dependent and aboriginal peoples in the non-Christian world, and the relations between them and the ruling nations, have an intimate bearing upon the progress of Christianity in these lands, and sometimes involve questions of

difficulty with which the missionary societies are obliged to deal. The Committee therefore recommends the holding of an informal conference between representatives of the Anti-Slavery Society and of the Committee on Missions and Governments in Great Britain to consider whether there are any matters in which helpful co-operation between the two Committees may be possible and desirable, and that the results of this Conference be communicated to the Committee of Reference and Counsel in North America, to the Ausschuss in Germany, and to the individual members of the Continuation Committee in other countries.'

The attention of the Committee having been called to the Natives' Land Act of South Africa, to the widespread anxiety and sense of injustice created thereby among the native races, and to the serious effect which the Committee is informed the Act is likely to have on the native Christian Churches, it was resolved to commit this matter to the British Committee on Missions and Governments for such further inquiry and action as may be deemed necessary.

The Committee requested its Chairman, Dr. John R. Mott, to consider whether he can arrange to visit South Africa within the next two years in order to make better known among the missionaries and native leaders the work and aims of the Continuation Committee, to study how missionary bodies on the field and this Committee may be brought into the most mutually helpful relations, and to assist the work of the Special Committees in such other ways as may be determined by the Executive acting in consultation with them.

The Committee revised the Rules for the Guidance of Special Committees. It received reports from the Board of Missionary Preparation in North America and the Board of Study for Various Matters the Preparation of Missionaries in Great Britain and expressed its sympathy with the work of these Boards. Communications were also received from the World Sunday School Association, the North China Educational Union, the Madras Missionary Conference and other bodies. The Executive Committee was requested to take into consideration procedure as to receipt and consideration of communications and to prepare a statement of general principles for the guidance of the Committee.

It was reported that during the past year the Rev. Thomas S. Barbour, D.D., had resigned his place as a member of the Com-

mittee, and that the Rev. J. H. Franklin, D.D., had been elected by correspondence to fill the vacancy. The Rev. Canon L. Norman Tucker offered his resignation, on the ground that he was no longer in as close and direct touch with missionary administration as he had been when he was appointed to the Committee. A letter was submitted from the Rev. President E. Y. Mullins, D.D., regretting that the pressure of other duties would prevent him from devoting adequate time to the work of the Committee. These two resignations were accepted with regret. It was decided to invite Mr. Robert E. Speer to fill the vacancy created by the inability of President Mullins to serve as a member of the Committee, and to ask the Rev. Professor E. D. Burton, D.D., to fill the vacancy caused by the resignation of Canon Tucker.

It was decided to increase the number of members of the Executive Committee by the addition of one other member from the Continent of Europe. The following were elected as officers of the Executive Committee and members of the Executive for the ensuing year: John R. Mott, LL.D., *Chairman*; Dr. Julius Richter, Rev. C. C. B. Bardsley, *Vice-Chairmen*; Hon. N. W. Rowell, K.C., *Treasurer*; Rev. J. L. Barton, D.D.; Rev. A. J. Brown, D.D.; Sir George W. Macalpine, LL.D.; Rev. R. Wardlaw Thompson, D.D.; Count J. Moltke; Missionsdirektor J. W. Gunning.

The Committee, recognizing its need of a closer and deeper fellowship especially in the matter of prayer, appointed a Special Committee to consider the most suitable means of attaining this end, and in particular to be responsible for the issue of a quarterly paper of intercession, intended in the first instance for the use of the members of the Continuation Committee, but to be made available also for any who may wish to share in this ministry of intercession.

A request having been received from the Conference of Continental Missionary Societies held at Bremen, in April 1913, that the next World Missionary Conference should be held on the Continent of Europe, the Continuation Committee instructed the Executive to consider whether the time has come for entertaining proposals with reference to the holding of another World Missionary Conference, and if so, to make suggestions regarding the character, time and place of such a Conference and to report to the next meeting of the Committee.

The Committee placed on record its sense of gratitude for the generous hospitality provided by its friends in Holland, and for the thoughtful provision made for all its needs at the Hotel Castle Oud-Wassenaer; and its especial appreciation of the unrewearying and successful efforts of Ds. J. W. Gunning and of his nephew, Mr. J. W. Gunning, JHz., to ensure the personal comfort of the visitors and, above all, the attainment of the highest objects of the Committee. It further tendered to the British and Foreign Bible Society its hearty thanks for placing the Bible House in London at its service on many occasions during the past year, and to the Laymen's Missionary Movement in Scotland for permitting its secretary, Mr. MacLennan, to attend the meeting as Minute Secretary.

It was resolved that the next meeting of the Committee should be held in the latter part of September 1914. It was agreed that, unless it should be considered specially desirable to arrange otherwise, the Committee should meet in rotation in Great Britain, America and the Continent of Europe.

Next Meeting of the Continuation Committee A letter was read from Sir George Macalpine inviting the Committee to be his guests at some centre in Great Britain during its next meeting. The invitation was cordially and gratefully accepted.

J. H. OLDHAM, *Secretary*

## APPENDIX

### MEMBERS OF SPECIAL COMMITTEES

Members of Committees to whose names an asterisk is attached were added at the meeting at The Hague, but a reply to the invitation of the Continuation Committee had not been received when this pamphlet was published.

#### MISSIONARY SURVEY AND OCCUPATION

Rev. Chas. R. Watson, D.D.	Rev. C. C. B. Bardsley.
(Chairman).	Marshall Broomhall.
Rev. J. L. Barton, D.D.	Rev. W. H. Findlay.
Rev. Professor Harlan P. Beach.	Albert A. Head.
Rev. J. H. Franklin, D.D.	Rt. Rev. Bishop Montgomery.*
Rev. George Heber Jones, D.D.*	Rev. A. Taylor.
Rev. Bishop Lambuth, D.D.	Rev. C. E. Wilson.
Rev. A. McLean, D.D.	Rev. J. du Plessis.
Mrs. Henry W. Peabody.	Missionsdirektor J. W. Gunning.
Rev. T. E. Egerton Shore, D.D.	Kirchenrat D. G. Kurze.
Robert E. Speer, D.D.	Dr. D. Julius Richter.
Rev. Canon Waller (Vice-Chairman).	

#### THE DEVELOPMENT OF TRAINING SCHOOLS FOR MISSIONARIES ON THE FIELD

Henry T. Hodgkin, M.B. (Chairman).	Mrs. Charles H. Daniels.*
Mrs. Creighton.	Rev. Professor Charles R. Erdman.
Rev. R. Kilgour, D.D.	President W. Douglas Mackenzie,
Rev. J. O. F. Murray, D.D.	D.D.
Rev. H. U. Weitbrecht, Ph.D., D.D.	Fennell P. Turner.
Rev. Stanley White (Vice-Chairman).*	Professor Carl Meinhof, LL.D.
E. W. Capen, Ph.D.	Pfarrer Mühlhäuser.

## CHRISTIAN EDUCATION IN THE MISSION FIELD

- |   |   |
|---|---|
| Sir Andrew Fraser, K.C.S.I., LL.D.<br>(Chairman of European Section). | Rev. John F. Goucher, LL.D. (Chairman of American Section). |
| Rev. W. Bolton.   | Rev. R. P. Bowles, D.D.                                     |
| Rev. Canon Lord William Gascoyne-Cecil.                               | Hon. Elmer E. Brown, LL.D.                                  |
| Rev. Wm. Goudie.  | Professor O. E. Brown, D.D.                                 |
| Rev. Frank Lenwood.*  | Rev. W. I. Chamberlain, Ph.D.                               |
| T. R. W. Lunt.  | Mrs. Thomas Gladding.                                       |
| Miss Eleanor McDougall.   | Mrs. Helen Barratt Montgomery.                              |
| Rt. Rev. The Bishop of Oxford.  | Rev. Professor E. C. Moore, D.D.                            |
| G. R. Parkin, LL.D., C.M.G.   | Mrs. F. M. North.*  |
| Miss Richardson.  | Dean Russell, LL.D.   |
| Miss Roberts.   | T. H. P. Sailer, Ph.D.                                      |
| Michael E. Sadler, LL.D.  | Robert E. Speer, D.D.*                                      |
| Miss A. de Sélincourt.  | George P. Strayer, Ph.D.                                    |
| Rev. Canon Waller.  | Rev. George Washburn, D.D., LL.D.                           |
| Missionsdirektor Lic. Axenfeld.                                       | Professor F. Wells Williams.*                               |
| Missionsinspektor Lic. Frohnmeyer.                                    | President Mary E. Woolley.                                  |

## CHRISTIAN LITERATURE

- |                                     |  |
|-------------------------------------|--|
| Rev. J. H. Ritson (Chairman).       | Rev. Cornelius H. Patton, D.D. (Vice-Chairman).* |
| Rev. W. Nelson Bitton.              | H. W. Hicks.                                     |
| Rev. A. R. Buckland.                | J. Lovell Murray.                                |
| Miss G. A. Gollock.                 | Mrs. Henry W. Peabody.                           |
| Sir G. A. Grierson, D.Litt., C.I.E. | Miss Lucy Sturgis.*                              |
| Rev. Henry Haigh, D.D.              | S. Earl Taylor.                                  |
| Rev. Edmund McClure.                | James Wood.                                      |
| Rev. George Fatterson.              | Missionsinspektor Lic. Warneck, D.D.             |
| Rev. B. H. Streeter.                |  |
| Hodder Williams.*                   |  |

## WORK AMONG MOSLEMS

- |                                    |   |
|------------------------------------|---|
| Friedrich Würz (Chairman).         | Rev. H. U. Weitbrecht, Ph.D., D.D.          |
| Pasteur E. Allégret.               | Rev. James L. Barton, D.D. (Vice-Chairman). |
| Missionsdirektor Lic. Axenfeld.    | Mrs. Benjamin Laboree.*                     |
| Professeur Marc Boegner.           | Rev. Professor D. B. Macdonald, D.D.        |
| Missionsdirektor J. W. Gunning.    | Mrs. E. E. Oleott.                          |
| Dr. D. Julius Richter.             | Mrs. Findlay Shepard.*                      |
| Professor Westermann.              | Robert E. Speer, D.D.                       |
| Sir Andrew Fraser, K.C.S.I., LL.D. | Rev. Charles R. Watson, D.D.                |
| Miss A. de Sélincourt.             |   |
| Mrs. D. M. Thornton.               |   |

## MEDICAL MISSIONS

- |   |  |
|---|--|
| Rev. R. Wardlaw Thompson, D.D.<br>(Chairman). | G. Basil Price, M.D.                       |
| J. W. Ballantyne, M.D., F.R.C.P.E.            | Miss H. T. Richardson.*                    |
| Rev. C. C. B. Bardsley.                       | Rev. Ch. Wenyon, M.D.*                     |
| W. McAdam Eccles, M.S., F.R.C.S.              | Mrs. Scharlieb, M.D.                       |
| C. F. Harford, M.D.                           | Rev. Bishop Lambuth, D.D. (Vice-Chairman). |
| Henry T. Hodgkin, M.B.                        | David Bovaird, jun., M.D.                  |
| Miss Grace Mackinnon, M.D.*                   | Rev. Canon Gould, D.D.*                    |
| James L. Maxwell, M.D.                        | Howard A. Kelly, LL.D., F.R.C.S.*          |
| R. Fletcher Moorshead, M.D.                   | Direktor Dr. Med. Olpp.                    |

## MISSIONARY STATISTICS

- |                                   |   |
|-----------------------------------|---|
| Dr. D. Julius Richter (Chairman). | Rev. James S. Dennis, D.D. (Vice-Chairman). |
| Rev. C. W. Andrews.*              | Rev. Professor Harlan P. Beach.             |
| Dr. Karl Fries.                   | Charles H. Fahs.                            |
| Basil Mathews.                    | Rev. Charles R. Watson, D.D.                |
| Eugene Stock, D.C.L.              |   |

## STATEMENT OF PRINCIPLES UNDERLYING RELATIONS OF MISSIONS AND GOVERNMENTS

- |                                     |   |
|-------------------------------------|---|
| Hon. N. W. Rowell, K.C. (Chairman). | James Brown Scott.                      |
| Rev. T. S. Barbour, D.D.            | Rt. Hon. Lord Balfour of Burleigh, K.T. |
| Rev. A. J. Brown, D.D.              | Sir Andrew Fraser, K.C.S.I., LL.D.      |
| Hon. Seth Low, LL.D.                | Rev. A. Taylor.                         |
| Rt. Rev. Bishop Lloyd, D.D.         | Rev. R. Wardlaw Thomson, D.D.           |
| Admiral Mahan.                      | Oberverwaltungsgerichtsrat Berner.      |
| Rev. R. P. Mackay, D.D.             | Missionsdirektor Lars Dahle, R.St.O.O.  |
| George Wharton Pepper.              |   |

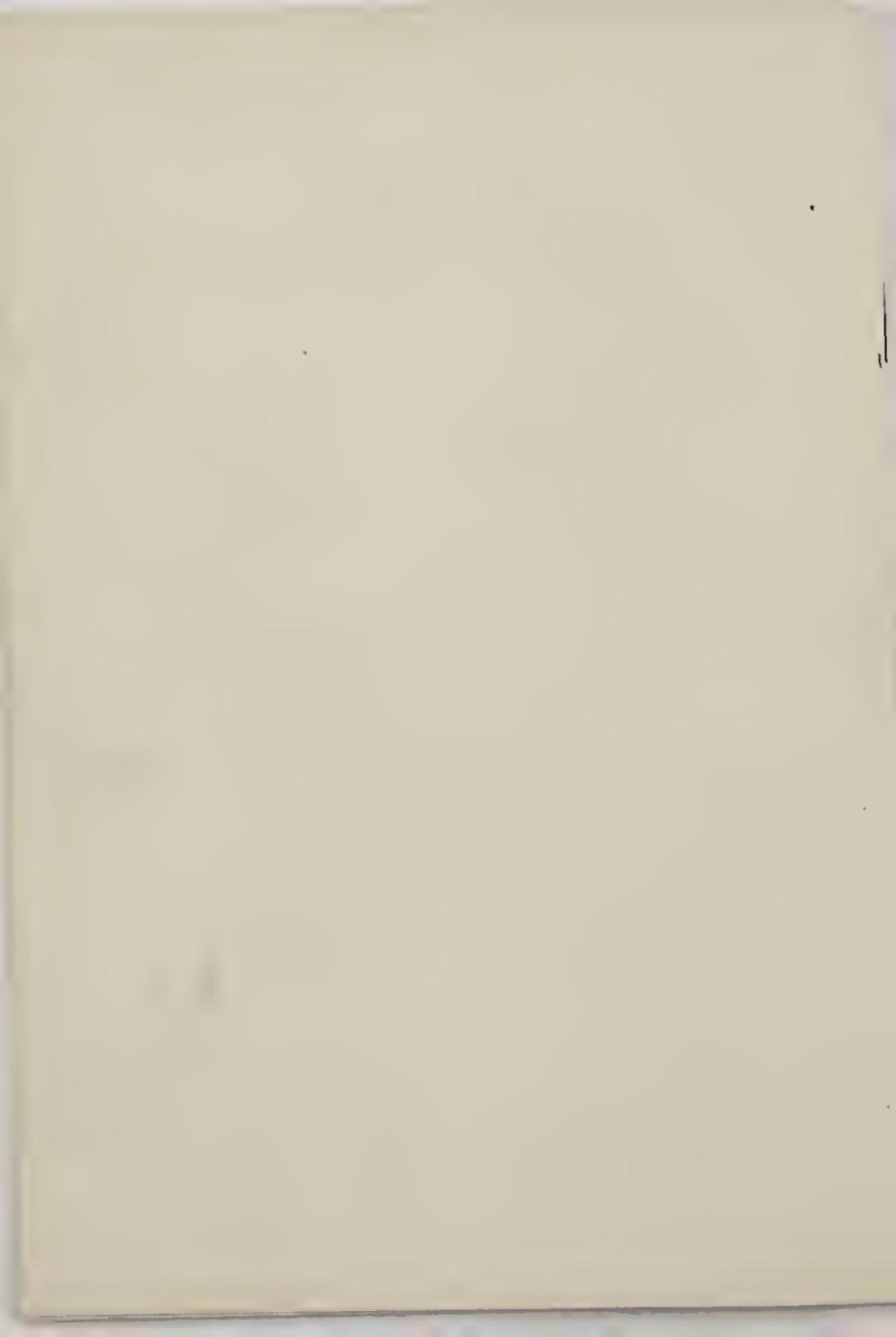
## CO-OPERATION AND UNITY

- |                                     |                                      |
|-------------------------------------|--------------------------------------|
| John R. Mott, LL.D. (Chairman).     | Rev. J. N. Ogilvie, D.D.             |
| Silas McBee.                        | Rev. J. H. Ritson.                   |
| Hon. N. W. Rowell, K.C.             | Right Rev. The Bishop of Winchester. |
| Rev. Canon L. Norman Tucker, D.C.L. | Missionsdirektor Bishop P. Hennig.   |

## THE CHURCH IN THE MISSION FIELD

- |  |                                      |
|--|--------------------------------------|
| Rev. A. J. Brown, D.D. (Chairman).           | Rev. F. Baylis (Vice-Chairman).      |
| Rev. J. L. Barton, D.D.                      | Rev. Canon B. K. Cunningham, D.D.    |
| Rev. J. H. Franklin, D.D.                    | Rev. Henry Haigh, D.D.               |
| Rev. W. F. Oldham, D.D.*                     | Henry T. Hodgkin, M.B.               |
| Rev. T. E. Egerton Shore, D.D.               | Rev. Professor A. R. MacEwen, D.D.   |
| Rev. Canon L. Norman Tucker, D.C.L.          | Rev. P. J. MacLagan, D.D.*           |
| Rev. Professor Williston Walker, Ph.D., D.D. | Walter B. Sloan.                     |
| John W. Wood.                                | Professor D. G. Haussleiter.         |
|  | Missionsinspektor Lic. Warneck, D.D. |





MINUTES  
OF THE  
CONTINUATION COMMITTEE  
OF THE  
World Missionary Conference, 1910.

THE HAGUE,  
14th-20th NOVEMBER 1913.

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At Hotel Castle Oud-Wassenaer, The Hague,  
14th November 1913.

*Session 10 a.m.-12.45 p.m.*

87. The Committee met. There were present:—John R. Mott, Sederunt. LL.D., in the chair; Rev. C. C. B. Bardsley, Rev. J. L. Barton, D.D., Rev. A. J. Brown, D.D., M. Daniel Conve, Mrs. Creighton, Missionsdirektor Lars Dahle, R.St.O.O., Rev. J. H. Franklin, D.D., Dr. Karl Fries, Rev. John F. Goucher, LL.D., Missionsdirektor J. W. Gunning, Rev. Henry Haigh, D.D., Professor D. G. Hanssleiter, Rev. Bishop Hennig, Henry T. Hodgkin, M.B., Rt. Rev. Bishop A. S. Lloyd, D.D., Sir George W. Macalpine, LL.D., Silas McBee, Rev. R. P. Mackay, D.D., Duncan McLaren, Count Moltke, Rev. J. N. Ogilvie, D.D., Mrs. Henry W. Peabody, Rev. J. du Plessis, Dr. D. Julius Richter, Rev. J. H. Ritson, Walter B. Sloan, Rev. R. Wardlaw Thompson, D.D., Rev. Canon L. Norman Tucker, D.C.L., Rev. Charles R. Watson, D.D., Rt. Rev. The Bishop of Winchester, Friedrich Würz, and J. H. Oldham, Secretary.

All of these were present throughout all the sessions except Dr. Ogilvie, who left The Hague on the evening of 16th November, and Dr. Franklin, who left after the evening session on the 18th.

The meeting was opened by the singing of the hymn, "Jesus, Thou joy of loving hearts," after which the Lord's Prayer was offered in unison. After reading of the Holy Scriptures, Dr. Mackay and Bishop Hennig led the Committee in prayer.

88. The meeting stood to receive the following gracious message from Her Majesty the Queen of the Netherlands, conveyed through Ds. Gunning:—

Message from  
Queen of the  
Netherlands.

"It affords me a twofold pleasure to bid you welcome to my country, as I thus have an opportunity of assuring you how warmly my feelings coincide with those of the Committee in its sacred work, and also gives me occasion to declare my affinity of soul with the grand task which is aimed at by the continuation of the efforts of the Edinburgh Conference.

"Your aspiration to unity and co-operation in mission work is re-echoed in the Netherlands. Here too we aim at a

Message from  
Queen of the  
Netherlands.

sympathetic understanding of foreign races as faithful disciples of Him who came to serve. I consider your visit and your presence at the Dutch Missionary Conference as a good omen, showing that those among my compatriots who are interested in the missionary cause persevere in realizing these principles.

"My earnest wish is that the spirit of unity of all followers of Christ, members of His invisible community, may gain in intensity, and that our Saviour may direct our hearts and develop the strength of our combined prayer.

"May our zeal be inspired and sanctified, and we all be fitted for the several vocations to which Christ calls us individually; so that the Sun of His Truth may shine over the whole world, shedding light in the darkness of human misery and gladdening the hearts of all mankind with the ineffable richness of His divine love."

It was decided to remit to a Sub-Committee to prepare a suitable reply to Her Majesty.

Order of  
Business

89. It was agreed to accept the recommendation of the Executive to take the first eight items in the Agenda in the order there stated.

Acceptance of  
Membership  
of Committee  
and filling of  
Vacancy.

90. Acceptance was reported of the invitation to join the Committee by the Rt. Rev. Bishop A. S. Lloyd, Rev. R. P. Mackay, D.D., Mrs. Henry W. Peabody, Mr. S. Earl Taylor, Rev. Henry Haigh, D.D., Mr. Walter B. Sloan, Rev. F. H. L. Paton, and Rev. J. du Plessis. President E. Y. Mullins, D.D., expressed the doubt whether his other duties would permit him to give time to the work of the Committee, but had hoped till the last moment to be able to attend the meeting.

It was reported that Dr. Franklin had been elected by correspondence to fill the vacancy created by the resignation of Dr. Barbour.

A hearty welcome was extended by the Chairman to new members.

Reply from  
Mr. Hicks.

91. The Chairman announced that, after giving long and careful consideration to the terms of the invitation of the Continuation Committee to become Associate Secretary, Mr. Hicks had written intimating his inability to accept the invitation.

92. Letters of apology were submitted from Mr. N. W. Rowell (Hon. Treasurer), Sir Andrew H. L. Fraser, Bishop Lambeth, President E. Y. Mullins, Missionsdirektor Joos Mustakallio, Rev. Frank H. L. Paton, and Mr. S. Earl Taylor,—copies of these letters being in the hands of members.

Apologies for  
Absence.

93. The printed Minutes of the meeting held at Lake Mohonk in September–October 1912 were approved, subject to the following correction:—

Approval of  
Minutes of  
last Meeting.

That the last four lines of Minute 13 read as follows: “showing that there was a balance at 1st May of £1212, 16s. 1d., that donations had been received amounting to £1457, 0s. 9d., that expenditure had amounted to £1259, 18s. 4d., leaving a balance of £1409, 18s. 6d.”

94. Mr. Oldham reported that, as instructed at the last meeting of the Continuation Committee, he had issued to Missionary Societies a Letter and Abstract of Proceedings.

Report *re*  
Letter and  
Abstract of  
Proceedings  
sent to  
Missionary  
Societies.

95. On the recommendation of the Executive Committee, the following Sub-Committees were appointed, the Chairman and Secretary being *ex officio* members of each:—

Appointment  
of Sub-  
Committees.

Business—

Mr. Ritson (Chairman).	Mrs. Peabody.
M. Couve.	Dr. Watson.

Nominations—

Dr. Fries (Chairman).	Dr. Barton.
Mr. Bardsley.	Dr. Haigh.

Finance and Budget—

Sir George Macalpine (Chairman).	Bishop Hennig.
Dr. Franklin.	Mr. McLaren.
Dr. Goncher.	Count Moltke.

Missions and Governments—

Dr. Brown (Chairman).	Dr. Haussleiter.
Mrs. Creighton.	Mr. McBee.
Mr. Dahle.	Dr. Thompson.
Dr. Gunning.	Bishop of Winchester.

## Secretariat—

Dr. Barton (Chairman).  
Mr. Bardsley.  
Dr. Fries.  
Ds. Gunning.  
Dr. Hodgkin.

Bishop Lloyd.  
Sir George Macalpine.  
Dr. Richter.  
Dr. Watson.

Appointment  
of Minutes  
Secretary.

96. It was agreed, on the recommendation of the Executive, to appoint Mr. Kenneth MacLennan to be Minutes Secretary for this meeting of the Committee.

Enlargement  
of Executive.

97. In view of the terms of Minute 34 of last year's meeting, and the necessity for ensuring that representation of at least three countries should always be available for meetings of the Executive Committee, it was decided, on the recommendation of the Executive, that in Article V. of the Constitution the word "five" in each clause be held to read as "six," it being agreed to consider Minute 34 of last meeting as equivalent to the four months' notice required by Article VIII. of the Constitution.

## Time-Table.

98. The following daily time-table for the meetings of the Committee was adopted on the recommendation of the Executive:—

Breakfast . . . . .	8-8.30 a.m.
Quiet Hour . . . . .	9-10 a.m.
Meeting (the last fifteen minutes to be devoted to intercession)	10 a.m.-12.45 p.m.
Lunch . . . . .	1 p.m.
Free Time (available for Sub- Committee meetings when required) . . . . .	2-4 p.m.
Tea . . . . .	4 p.m.
Meeting . . . . .	4.30-6.30 p.m.
Dinner . . . . .	7 p.m.
Meeting . . . . .	8-10 p.m.

Mr. Oldham reported that friends at The Hague desired to entertain the Committee at the Hotel Castle, on Saturday, 15th November, from 3-4.30 p.m. It was decided that the invitation be cordially accepted.

It was agreed to hold a service on Sunday at 10.30 a.m., to be conducted by the Rev. J. N. Ogilvie, D.D., the preacher to be the Rt. Rev. Bishop Lloyd.

99. Without prejudice to the question of the relation of the Continuation Committee to Bodies in the Mission Field, it was decided to invite the Rev. E. C. Lobenstine, Secretary to the China Continuation Committee, to attend the meeting as a visitor.

Invitation to Mr. Lobenstine to attend Meeting.

100. The printed report of the Treasurer was received, and remitted to the Finance Committee for consideration and report.

Report of Treasurer.

101. Dr. Mott vacated the chair in order to make his report on his tour in Asia, and Mr. Bardsley acted as Chairman *pro tem*. Dr. Mott presented the printed report of his tour and the volume containing the Findings of the various Conferences held by him. Copies of the volume of Findings were afterwards presented to members of the Committee. Mr. Bardsley expressed the thanks of the Committee for Dr. Mott's statement.

Report by Chairman on his Tour in Asia.

Dr. Mott resumed the chair.

The meeting was concluded with devotional exercises led by Mr. Bardsley.

*Session 4.30-6.30 p.m.*

The meeting was opened with the singing of the hymn, "Jesus calls us o'er the tumult," followed by prayer.

102. It was agreed to telegraph the following reply (prepared by a Sub-Committee nominated by the Business Committee and consisting of the Lord Bishop of Winchester, Count Moltke, Ds. Gunning and Dr. Mott) to the gracious message from the Queen of the Netherlands.

Reply to Message from Queen of the Netherlands.

"The Continuation Committee, on assembling to-day at the Castle Oud-Wassenaer, have received with profound respect and gratitude the gracious message in which Your Majesty has deigned to accord them Your royal and personal welcome. The Committee are deeply impressed by the fact that Your Majesty has not only given them this greeting, but has done so in words which go straight to their hearts by the evidence they give both of Your Majesty's clear perception of the principles and ideals which animate our Committee, and of their accordance with Your Majesty's own thoughts and aspirations.

Reply to  
Message from  
Queen of the  
Netherlands.

"It is an inspiration to us to know that one called by God to Your Majesty's exalted position should recognize the responsibility resting upon the nations of Christendom for all that concerns the highest welfare of other races.

"Your Majesty's recognition of the movement which characterizes this generation—the drawing together of Christians in spirit and in mutual understanding—is most gratifying to the members of a Committee, which, in a peculiar sense, owes its existence to this wonderful, and, as we believe, God-inspired tendency.

"We pray that Your Majesty may long be preserved by God for all beneficent issues to Your Majesty's own people and to humanity."

Dr. JOHN R. MOTT, *Chairman*.  
THE LORD BISHOP OF WINCHESTER.  
Count J. MOLTKE.

Recommendations of  
Business  
Committee.

103. The Rev. J. H. Ritson submitted the following recommendations of the Business Committee, which were all accepted—

- (1) That a meeting for the members of the Committee be held on Sunday from 4.30 to 6.30 p.m. for intercession and informal addresses by any members of the Committee who might be led to take part; the meeting to be under the direction of Dr. Hodgkin.
- (2) That a meeting be held from 8.30 to 10 p.m. on Sunday evening under the presidency of Dr. Mott, at which members of the Committee would give brief addresses.
- (3) That stencilled draft Minutes, marked "Private and Confidential," and numbered to follow consecutively the Minutes of last year's meetings, be issued to members each morning, brought down, if possible, to the afternoon session of the previous day; that these Minutes be taken as read, and voted upon as the first business at each morning session.
- (4) That in introducing the reports of Special Committees, Dr. Goucher and Dr. Watson be allowed not more than fifteen minutes each, and other Chairmen ten minutes each.
- (5) That after the report of each Committee is introduced by the Chairman of the Committee, he should move that the report be accepted, and that, on this motion being carried,

the report be opened for discussion; that the discussion be closed with a resolution that the report be approved or otherwise, and that with any resolutions or amendments it be remitted back to the Special Committee with instructions to continue its investigation; and that, if any resolutions should be proposed which do not in the judgment of the Chairman arise naturally out of reports, or which give rise to special difficulty, it should be remitted to the Business Committee to consider how and when these resolutions should be discussed.

104. The following Minute of the Executive Committee of the China Continuation Committee was presented through Mr. Walter B. Sloan:—

Greeting  
from Executive  
of China  
Continuation  
Committee.

“A resolution was unanimously passed, requesting Mr. Walter B. Sloan to convey the heartiest greetings of the China Continuation Committee to the members of the Edinburgh Continuation Committee meeting at The Hague, and to assure that Committee of our desire to co-operate with them.”

Resolved that the message be gratefully acknowledged.

105. M. Couve made a statement with regard to the work of co-operation and division of the Field by the various Missionary Societies in Madagascar.

Statement by  
M. Couve on  
the Visit of  
a simultaneous  
Missionary  
Deputation  
to Madagascar.

106. Mrs. Creighton spoke in support of the following resolution of the Conference of Missionary Societies in Great Britain and Ireland, 18th to 20th June 1913:—

Resolution  
of British  
Conference.

“That the Continuation Committee be requested to prepare, for the use of the Missionary Boards, such a statement as seems to the Committee desirable of the results of the findings of Dr. Mott's conferences in the East, gathering together the more important findings on the chief topics discussed.”

The discussion was adjourned.

107. Dr. Watson submitted the printed report of the Committee on Missionary Survey and Occupation. Dr. Barton also spoke to the report, which it was agreed to receive. Discussion followed, and several questions were answered with regard to the nature, method and scope of the survey being made in the Near East,

Report of  
Committee on  
Missionary  
Survey and  
Occupation.

Agreed that Dr. Watson, in consultation with the Business Committee, be asked to bring forward a series of resolutions on the matters arising out of the report.

Adjourned with prayer led by Mr. Sloan.

*Session 8.30-10 p.m.*

Report of  
Committee on  
Training  
Schools for  
Missionaries.

108. Dr. H. T. Hodgkin, Chairman of the Committee on the Development of Training Schools for Missionaries on the Field, submitted the printed report of that Committee. It was agreed to receive the report, and to approve of the procedure of the Committee. No proposals arose out of the report, but, in the course of discussion, the question of the responsibility of the Committee in regard to the finances of co-operative work which it initiates came up, and the Business Committee were asked to consider the matter, and find a place on the Agenda for its discussion.

Report of  
Committee on  
Christian  
Literature.

109. The printed report of the Committee on Christian Literature was submitted by Mr. Ritson, Chairman of the Committee. The report was received, and the Committee instructed to proceed on the same lines as heretofore. Mr. Ritson asked that the Committee on Christian Literature be given authority to add to their number one or two eminent publishers with sound literary instinct and a thorough practical knowledge of the publishing business. This was agreed to, and after discussion, in the course of which the great importance of the subject was emphasized, the report was, on the motion of Dr. Brown, seconded by Dr. Barton, remitted back to the Committee to continue their consideration of the matter, to complete their investigations, and to submit proposals to the next meeting of the Continuation Committee.

Report of  
Committee on  
Work among  
Moslems.

110. Herr Würz, Chairman of the Committee on Work among Moslems, submitted the printed report of that Committee, which it was agreed to receive. Dr. Barton and Dr. Watson made statements as to the proposed Conference at Cairo on Work among Moslems in the Near East. The discussion was adjourned.

*15th November.—Session 10 a.m.—12.45 p.m.*

The meeting was opened by the singing of the hymn, "How sweet the name of Jesus sounds," followed by prayer offered by Dr. Fries.

111. On the recommendation of the Business Committee, the hour of the evening sessions was changed from 8 p.m. to 8.30 p.m.

Hour of Evening Sessions.

112. It was agreed to send a cablegram of congratulation to Ahmednagar, India, where services are now in progress celebrating the completion of one hundred years of American Missions in that country.

Telegram to Ahmednagar.

113. Dr. Goucher, the Chairman of the Committee on Christian Education, submitted the printed report of the American Section of that Committee. The report was received.

Report of Committee on Christian Education.

Mr. Oldham reported, on behalf of Sir Andrew Fraser, for the European Section of the Committee. The report was received. The discussion was adjourned.

The daily period of fifteen minutes of intercession, which closed the morning session, was under the leadership of Dr. Franklin.

*Session 4.30-6.30 p.m.*

The hymn, "All hail the power of Jesus' name," was sung.

114. The Minutes of the session of Friday forenoon, being in the hands of members, were approved.

Approval of Minutes.

Authority was given to the Chairman of the Business Committee and the Secretary to eliminate all temporary matter, and to make any necessary editorial alteration when the Minutes of the present meeting come to be printed.

115. Dr. Brown presented the printed report of the Committee on the Church in the Mission Field. The report was received, and the Committee was instructed to continue its work on the lines indicated in the report.

Report of Committee on the Church in the Mission Field.

116. The printed report of the Committee on Medical Missions was submitted by Dr. Wardlaw Thompson, Chairman of the Committee. The report was received, and the Committee instructed to continue its work.

Report of Committee on Medical Missions.

117. Dr. Richter presented the printed report of the Committee on Missionary Statistics. The report was received. The members of the Committee on Statistics present were requested to hold a

Report of Committee on Missionary Statistics.

special meeting, which members of the Continuation Committee could attend, to consider such changes in the proposals of the Committee as may be proposed, and to report to the Continuation Committee at such time as the Business Committee may fix.

Report of Sub-Committee on International Peace.

118. Dr. Hodgkin stated that the Sub-Committee on International Peace was not ready to submit a report.

Report by Editor of *International Review of Missions*.

119. Mr. Oldham made a statement as Editor of the *International Review of Missions*. Mr. Ritson and Mr. Duncan McLaren submitted the printed report of the Business Committee of the Review. The report was approved, subject to any recommendations of the Nominations Committee, the Finance Committee, and the Committee on the Secretariat. It was decided to minute the thanks of the Committee to Mr. Oldham, Editor of the Review.

*Session 8.30-10 p.m.*

The session was opened with the singing of the hymn, "At even, ere the sun was set."

Report of Committee on Co-operation and Unity.

120. The Bishop of Winchester reported for the Committee on Co-operation and Unity. The report was received. The Committee recommended that the Chairman of the Continuation Committee be authorized to gather, in the name of the Committee, information showing the progress being made on different fields in co-operative missionary enterprise, and that the Committee on Co-operation and Unity report to the Continuation Committee upon the use of the material. This recommendation was approved.

Relation of Continuation Committee to Ecclesiastical and Theological Questions.

121. The Bishop of Winchester spoke to a question of privilege regarding a specific case of federation of an ecclesiastical and theological character, which had been proposed in a certain field, and which had been represented in the public press as a fruit of the Edinburgh Conference. Without pronouncing judgment upon the merits of the particular case referred to, which was not officially before the Committee, and which has yet to be considered by the Missionary Societies concerned, the Continuation Committee deprecated the use of the name of the Edinburgh Conference or of its Continuation Committee in connection with proposals of an ecclesiastical or theological nature, which were not contemplated by the Conference, and which lie beyond the province of the Continuation

Committee. The limitation of the functions of the Committee in this respect have been clearly defined in the first paragraph of Article I. of the preamble to the Constitution, which reads as follows: "That a Continuation Committee of the World Missionary Conference be appointed, international and representative in character, to carry out, on the lines of the Conference itself, which are interdenominational, and do not involve the idea of organic and ecclesiastical union, the following duties . . ."

122. Printed reports of the Board of Missionary Preparation in North America and the Board of Study for the Preparation of Missionaries in Great Britain were submitted to the Committee and received with interest and sympathy.

Board of  
Missionary  
Preparation  
and Board  
of Study.

123. Mr. Oldham reported on the proposed Paper of Intercession. The discussion was adjourned.

Paper of  
Intercession.

The session was closed with the benediction.

*17th November.—Session 10 a.m.—12.45 p.m.*

The meeting was opened by the singing of the hymn, "Our God, our help in ages past," followed by prayer, led by Herr Würz.

124. The Committee agreed, npstanding, to send the following message to Her Majesty the Queen of the Netherlands—

Second  
Message to  
Queen of the  
Netherlands.

"On the occasion of the Centenary of the return of Your Majesty's dynasty to this country, the Continuation Committee offer their respectful wishes and prayers for the welfare of Your Majesty and the dynasty of the House of Oranje-Nassau."

125. Dr. Mott opened a discussion on the relation of the Continuation Committee to Bodies in the Mission Field, and of those Bodies to the Home Boards, in the course of which a number of suggestions were made and questions raised. In conjunction with this discussion the resignation of Oriental members of the Committee (Min. 54, 1912) was also considered. It was remitted to the Business Committee to outline the relationship which should exist between the Continuation Committee, the Mission Boards, and Bodies in the Mission Field respectively, and to report.

Relation of the  
Continuation  
Committee to  
Bodies in the  
Mission Field.

The usual period of intercession was conducted by Dr. Hanssleiter, and the Committee thereafter adjourned till 8.30 p.m.

Session 8.15 p.m.—10 p.m.

The session was opened with the singing of the hymn, "Crown Him with many crowns," followed by prayer, led by Canon Tucker.

Motion to  
amend the  
Constitution.

126. Sir George Macalpine moved the following motion standing in his name:—

"During the last session in each meeting of the Committee one-third, as nearly as possible, of the members representing various countries or groups of countries respectively, viz. North America, Continent of Europe, and Great Britain, shall retire in rotation from the Committee, and the vacancies shall be filled up; the retiring members being, however, eligible for re-election. Election shall be for the term of three meetings of the Committee, and vacancies occurring meanwhile, other than as specified above, shall be filled up by the Committee for the unexpired term of service of the member whose place is rendered vacant."

The motion was seconded by Dr. Hodgkin. After discussion the motion was withdrawn by consent.

Report of  
Committee on  
Publications.

127. The printed report of the Committee on Publications was submitted by Mr. Ritson. The Publications Committee recommended—

- (1) The re-issue in volume form of the series of seven articles which have appeared in the *International Review of Missions* on the "Vital Forces of Christianity and Islam," with an analytical index and certain added matter, the Editor of the Review to be responsible for the editorial work, the publication arrangements being in the hands of the Business Committee of the Review, which should be strengthened by the addition of a few men with publishing experience, and any necessary finance to be provided by a guarantee fund.
- (2) The issue in English and German, in volume form, of the results of the investigations of the Committee on Survey, so far as regards the Near East, the Committee on Survey to be responsible for the necessary editorial work, any necessary finance to be borne by the Continuation Committee, or provided for by the guarantee fund referred to in paragraph (1).

- (3) That there should be published in English and German a series of, say, six books on Islam, of a popular character, the first two to be issued immediately, and the third after the proposed Conference on Islam, the Committee on Work among Moslems to be responsible for getting the volumes written and edited, the finances to be provided as suggested in the case of (1) above.
- (4) That, in order to secure co-relation of the various proposals, they be passed by the officers of the Committee before being finally approved.

The recommendations of the Publications Committee, having been put to the meeting, were approved.

128. The resignations of Mr. Cheng and Dr. Chatterji,—action regarding which was deferred from the last meeting of the Committee,—were accepted. The vacancies in the Committee were referred to the Committee on Nominations. Resignations of Members of Committee.

129. Submitted copy of letter from Sir John Kennaway to the Standing Committee of the Annual Conference of British Missionary Societies,—with the request that the Continuation Committee should deal with the matter,—asking that Missions to Jews should receive fuller recognition in the work of the Committee. The letter was remitted to the Executive Committee to inquire into the desirability of holding a special conference to consider the matter of Missions to Jews, with power. Missions to Jews.

130. Read letter from the Secretary of the Madras Missionary Conference, requesting that the Committee should carry out the distribution of 5000 copies of a paper on Theosophy read by the Rev. E. W. Thompson at the Madras Missionary Conference and published in India. The matter was remitted to the Executive Committee, with power, if they think wise, to carry out the suggested distribution. Suggested Distribution of Pamphlet on Theosophy.

131. Dr. Brown submitted the report of the Sub-Committee on Missions and Governments, recommending that the following action be taken with regard to the printed report of the Special Committee appointed to prepare a Statement on the Principles underlying the Relations of Missions and Governments:— Report of Sub-Committee on Missions and Governments.

The Committee on Missions and Governments recommends the acceptance of the "Statement of the Recognized Principles

underlying the Relations of Missions and Governments" drawn up by the Committee appointed for this purpose; that the Continuation Committee be requested to transmit it to the Boards and Societies for such action as they may deem expedient; that the replies of the Boards and Societies be reported through the Continuation Committee to the Special Committee; and that, for the purpose of dealing with this matter, the Special Committee be continued for one more year.

Reply from  
Queen of the  
Netherlands.

132. The following reply was submitted from the Queen of the Netherlands to the message from the Committee:—

"I am deeply gratified at your remembrance of the anniversary my people and I celebrate to-day, and offer best thanks to Continuation Committee for kind telegram.

(Sgd.) "WILHELMINA."

After silent prayer, Dr. Haigh closed with the benediction.

18th November.—Session 10 a.m.—12.45 p.m.

After singing a hymn, the meeting was led in prayer by Mr. Ritson, followed by others.

Approval of  
Minutes.

133. The Minutes of the second and third sessions, Friday, 14th November, and the three sessions on Saturday, 15th November, being in the hands of members, were held as read and were approved, subject to certain verbal adjustments.

Natives' Land  
Act of South  
Africa.

134. On the recommendation of the Sub-Committee on Missions and Governments, the following resolution was adopted:—"The attention of the Committee having been called to the Natives' Land Act of South Africa, to the widespread anxiety and sense of injustice created thereby among the native races, and to the serious effect which the Committee is informed the Act is likely to have on the native Christian Churches, it was resolved to commit this matter to the British Committee on Missions and Governments for such further enquiry and action as may be deemed necessary."

Communica-  
tion from  
British Anti-  
Slavery and  
Aborigines  
Protection  
Society.

135. On the recommendation of the Sub-Committee on Missions and Governments, the following resolution was adopted:—"The Committee has given careful consideration to a resolution adopted on 11th November by the British Anti-Slavery and Aborigines Protection Society, and communicated in a letter, dated 12th November,

from Mr. Travers Buxton, Secretary of that Society, expressing the hope that the Continuation Committee at The Hague will see its way clear to take some effective steps to secure international co-operation on behalf of native races. While sympathizing very fully with every legitimate effort to protect the weak, to remove abuses, to curb oppression, and to ameliorate the condition of depressed and subject races, the Committee regrets that it is unable to regard the proposal of the Anti-Slavery Society as a responsibility which it would be practicable for the Continuation Committee to undertake under present conditions. The Committee recognizes, however, that questions affecting the physical and social welfare of dependent and aboriginal peoples in the non-Christian world, and the relations between them and the ruling nations, have an intimate bearing upon the progress of Christianity in these lands, and sometimes involve questions of difficulty with which the Missionary Societies are obliged to deal. The Committee therefore recommends the holding of an informal Conference between representatives of the Anti-Slavery Society and of the Committee on Missions and Governments in Great Britain, to consider whether there are any matters in which helpful co-operation between the two Committees may be possible and desirable, and that the results of this Conference be communicated to the Committee of Reference and Counsel in North America, to the Ausschuss in Germany, and to the individual members of the Continuation Committee in other countries."

Communication from British Anti-Slavery and Aborigines Protection Society.

136. The Sub-Committee on Missions and Governments reported as follows: "The Committee on Missions and Governments has given careful consideration to Admiral Mahan's letter of 9th July to the Hon. N. W. Rowell, printed in the Appendix of the Report of the Committee appointed to draw up a 'Statement of the Recognized Principles underlying the Relations of Missions and Governments,' the suggestion of Admiral Mahan being that the Continuation Committee consider 'the desirability of asking all European and American Governments, citizens of which may be engaged in Missions, to direct their diplomatic representatives to make periodical investigation into the results of Missions.' The Committee, while having large sympathy with the aims underlying Admiral Mahan's letter, does not deem it advisable to make such a request to Governments. The Committee believes that increasing recognition is being given by those in authority to the beneficent work done by missionaries, that the relations between officials and missions are, as a rule, most cordial, and that the reports on missionary work, which they are voluntarily making, and will doubtless continue to make in increasing

The Diplomatic Services and Missions.

numbers, are likely to be of more value than compulsory investigations and reports. The Committee urges that missionaries should use all suitable means to bring their work to the notice of ministers and consuls, and, if possible, to gain their co-operation, especially in their efforts for the education and the amelioration of the social conditions of the people amongst whom they work."

The report was approved.

Visitors  
during  
Continuation  
Committee  
Meetings.

137. It was agreed, on the motion of Dr. Brown, that in view of the pressure upon the time of the Continuation Committee at its meetings, the Committee feels unable to receive representatives of particular interests, or to encourage them to seek interviews with members of the Committee unless the Committee shall, on its own initiative, invite them to be present.

Report of  
Committee on  
Secretariat.

138. Dr. Barton submitted the following report of the Committee on the Secretariat: "Looking at the world field again in the light of the facts presented at the Edinburgh Conference, and of those further facts brought together as a result of this Committee's work, and especially of the recent series of Conferences in the East held at the instance of this Committee, under the chairmanship of Dr. Mott, we recognize the fact that the Church is still far from making an adequate response to the call of God in our own time. This call comes for a larger use of the gifts of intercession, of corporate life, of personal service and of material wealth for the speedy occupation of the entire world field in the name of our Lord Jesus Christ. We therefore believe that the time has come when this Committee should offer its services to the Missionary Societies, in order that that which has been entrusted to it of experience, knowledge, and influence may be placed at the disposal of the Church for calling it into a more daring faith and a more devoted service.

"As a vitally important means to this end, we ask our Chairman to devote a large part of his time and energy to the work of this Committee. We recognize his responsibility in regard to other work, which we do not feel we can ask him to relinquish. We do, however, believe that in connection with the work of this Committee he can render a unique service of the most far-reaching significance at the present time.

"Among the duties for which we believe him to have been specially fitted, and to which we now call him, are the following:—

1. The representation of the Committee's work and aims to Missionary Boards and Societies, and to such Bodies as they may represent.

- "2. The leadership in a deliberate, new and larger effort, so far as the Boards may call us to this task, to bring home to the whole Church the call to the service of the world, and to claim for this service, in the name of Christ, the highest and best gifts of mind, leadership and influence. Report of Committee on Secretariat.
- "3. The maintenance of intimate relationships between this Committee and representative Bodies on the field.
- "4. The organization of further Conferences on the field, especially in Africa and the Near East.
- "5. The assistance of the various Special Committees in such ways as may, from time to time, seem to be desirable and possible."

Dr. Mott vacated the chair, which was taken by the Rev. C. C. B. Bardsley *pro tem.* Dr. Fries, Dr. Richter, and Dr. Hodgkin, members of the Committee on the Secretariat, spoke in support of the report. After prayer and discussion, the recommendations of the Committee were unanimously adopted. Dr. Mott thanked the Committee, and intimated his acceptance of the invitation extended to him. The Bishop of Winchester and Mr. Oldham led the meeting in prayer, and thereafter the session adjourned.

*Session 4.30-6.30 p.m.*

The session was opened with the singing of the hymn, "Praise the Lord! ye heavens, adore Him."

139. It was agreed, on the recommendation of the Committee on the Secretariat, that the Finance Committee be requested to provide the necessary funds to meet the office and incidental expenses of the special service which the Chairman has agreed to give. Finance of Chairman's Office.

140. On the recommendation of the Committee on the Secretariat, it was agreed that Mr. Kenneth Maclellan be invited to give his entire time to the work of the Continuation Committee as Associate Secretary, and that the Finance Committee be requested to make provision for his salary. It was further decided that in the event of Mr. Maclellan's declination of the invitation extended to him, it be left to the Committee on the Secretariat to supply Mr. Oldham with the help he needs. Report of Committee on Secretariat.

Dr. Mott extended to Mr. Maclellan the invitation of the Committee, and Mr. Oldham led the meeting in prayer, that guidance might be given to Mr. Maclellan with reference to the request made to him.

141. The following rules for the guidance of Special Committees were adopted:—

*A. Relations of Sections of Special Committees to one another.*

1. The Special Committees of the Continuation Committee are as a rule international, and although they may be divided into sections, and may make their own arrangements for the proper carrying on of their work, each Committee should act as a whole with regard to the general subject entrusted to it.

2. Where Committees are divided on geographical lines, decisions of one section of any Committee shall not be acted upon until after the other section or sections of the Committee have had opportunity to receive the Minutes, and through their Chairman or Secretary, or Chairmen or Secretaries, to indicate their agreement. This is not intended to fetter Committees after agreement has been reached with regard to definite lines of work.

*B. Relations of Special Committees to the Continuation Committee or to its Executive Committee.*

3. Conclusions affecting policy or methods of missionary work shall be submitted to the Continuation Committee before action is taken upon them.

4. Special Committees may enter into direct communication with the Boards, Societies, and Missions on matters connected with the special work of these Committees, so long as these approaches are consistent with the general lines of policy laid down by the Continuation Committee.

5. Results of investigations shall be published only with the approval of and through the Continuation Committee or its Executive Committee.

6. Information at the disposal of a Committee may be communicated in response to enquiries at the discretion of the Chairman of the Committee concerned, provided nothing is communicated beyond the actual facts.

7. The Chairman and Secretary of the Continuation Committee shall be *ex officio* members of all Committees, and shall receive copies of all papers and communications issued to Committees.

8. Special Committees shall send their reports to the Secretary of the Continuation Committee at least six weeks prior to the meeting of the Continuation Committee.

9. Committees are requested to be careful to avoid, as far as possible, burdening Missionary Societies and missionaries on the field with long sets of questions, and are asked to consult the Chairman and Secretary of the Continuation Committee before sending out such enquiries, in order that unnecessary duplication of work by different Special Committees may be avoided.

10. Each Committee shall use a letter-head showing, not only the names of its own members, but also the names of the officers of the Continuation Committee.

*C. Financial Arrangements.*

Rules for  
Guidance of  
Special  
Committees.

11. No Special Committee shall exceed the Budget fixed by the Continuation Committee unless the permission of the Executive Committee has been obtained before the expense is incurred. Accounts of Special Committees and expenses incurred by individual members must be approved by the Chairman or Vice-Chairman of the Special Committee, and also by the Chairman or Secretary of the Continuation Committee, before they are presented to the Honorary Treasurer or Honorary Deputy-Treasurer for payment.

12. The Chairman of each Special Committee shall at the close of each financial year submit a detailed statement of its expenditure during the year.

13. The name of the Continuation Committee, or that of any of its Special Committees, shall not be used to solicit funds except as authorized by the Continuation Committee.

14. No Special Committee shall solicit funds for its own work without first securing from the Continuation Committee authority for such effort, and an audited statement of such receipts and expenditures shall be submitted to the Continuation Committee.

142. Mr. Ritson furnished information as to the method adopted in Great Britain for raising the British share of the finances of the Continuation Committee, and undertook to supply copies of the Appeal to the British Societies to members of the Continuation Committee.

Co-operative  
Finance.

The Chairman made a statement with regard to the question raised by the Bishop of Winchester, as to the responsibility of the Continuation Committee for helping to finance various schemes for co-operation on the Mission Field, including the working expenses of the new National Council in India and the Continuation Committees in China and Japan.

The session was adjourned till 8.15 p.m.

*Session 8.15-10 p.m.*

The hymn, "O for a closer walk with God," was sung.

143. The discussion on co-operative finance was resumed. It was agreed to pass from the subject.

Co-operative  
Finance.

144. The following resolution was agreed to on the recommendation of the Business Committee:—

Resolution on  
Survey and  
Occupation.

"That the report of the Special Committee on Survey and Occupation be accepted, and that the Committee be requested to continue its work along the following lines:—

"1. That the Committee proceed to the publication of the section of the Handbook relating to the Near East as soon as the

Resolution on  
Survey and  
Occupation.

material is ready, subject to the Continuation Committee's method of procedure for publication; and that, in view of the recent creation of Field Committees in India and the Far East, the Committee make such changes in its plans for the sections of the Handbook dealing with these areas as may be wise or necessary properly to relate its work to that undertaken by these Field Committees.

- "2. That the Committee pursue its study of what constitutes adequate missionary occupation.
- "3. That the Committee be authorized, through such educational efforts as it may be able to undertake, to press upon the conscience of the Christian Church at large the needs of those broad areas that remain unoccupied and that were presented in the Report of Commission I. of the Edinburgh Conference, especially areas threatened by Islam; and also to strengthen in every way possible the appeals of the Boards for an adequate reinforcement and equipment of very partially occupied Fields, by raising and maintaining higher standards of effective missionary occupation.
- "4. That the Committee also render every service within its power to Boards and Societies desiring to consult it.
- "5. That the Committee encourage and assist in the survey of particular areas by Committees in those areas, with a view to the development of a plan for the effective occupation of those areas."

Communica-  
tion from  
World  
Sunday-  
School  
Association.

145. A communication was submitted from the Secretary of the World Sunday-School Association, asking that the Continuation Committee should approve of the findings of the six Commissions appointed by the World Sunday-School Association. The matter was remitted to the Business Committee for consideration and report.

Proposed  
International  
Bureau of  
Missionary  
Information.

146. A letter was read from Pfarrer Pfisterer, suggesting the formation of an international bureau of missionary information. The Committee decided that the object of the proposed bureau was served, as far as it is practicable meantime, by the various national missionary press bureaus.

147. The following resolutions on work among Moslems were adopted on the recommendation of the Business Committee:—

Resolutions  
on Work  
among  
Moslems.

- "1. That the report of the Sub-Committee on Work among Moslems be accepted, and that the general lines of work outlined be approved.
- "2. That the request for the holding of a Conference on Work among Moslems in the Near East be referred, with approval, to Dr. Mott for further action in consultation with the Special Committee on Work among Moslems."

19th November.—Session 10 a.m.—12.45 p.m.

The hymn, "Jesus, Lover of my soul," was sung, and Mr. McBeed led the meeting in prayer.

148. The Minutes of the previous day's sessions of the Committee, being in the hands of members, were adjusted and approved.

Approval of  
Minutes.

149. Sir George Macalpine, Chairman of the Finance Committee, submitted the following Budget for the year commencing 1st May 1914, which was adopted:—

Finance.

PROPOSED BUDGET FOR THE YEAR COMMENCING 1ST MAY 1914.

1. Expenses of Chairman's Office, New York.	£400	0	0
2. Salaries of two Secretaries and Staff of Edinburgh Office, Rent, Taxes, Office Charges, Printing, Stationery, and Postages	. . . . .	1450	0 0
3. Secretary's Travelling Expenses	. . . . .	150	0 0
4. Meeting of Executive Committee	. . . . .	100	0 0
5. Expenses of Special Committees—			
(1) Missionary Survey and Occupation—			
General Expenses	. £100	0	0
Printing of Survey of Near East.	100	0	0
	—————	£200	0 0
Carry forward . . . . .	. £200	0 0	£2100 0 0

Finance.

	Brought forward	. £200 0 0	£2100 0 0
(2) Christian Education—			
	European Section	. £135 0 0	
	American Section	. 200 0 0	
		<hr/>	335 0 0
(3) Christian Literature		. 25 0 0	
(4) Training Schools for Missionaries in the Field		. 10 0 0	
(5) Co-operation and Unity		. 5 0 0	
(6) Medical Missions		. 50 0 0	
(7) Missionary Statistics—			
	European Section	. £10 0 0	
	American Section	. 10 0 0	
		<hr/>	20 0 0
(8) Work among Moslems		. 72 0 0	
(9) Church in the Mission Field		. 50 0 0	
		<hr/>	767 0 0
6. Expenses of Annual Meeting		. . .	800 0 0
7. Sum for Contingencies		. . .	100 0 0
			<hr/>
			£3767 0 0

The Finance Committee recommended that Mr. Maelelman, if he become the Associate Secretary, be paid a salary of £400 a year, of which £325 is included in the above Budget, the remaining £75 to be paid by the Business Committee of the Review, in return for Mr. Maelelman's services as Business Manager.

## ESTIMATED BALANCE AT 30TH APRIL 1914.

Balance at 30th April 1913, shown on page 3 of Treasurer's Report, subject to outstanding Accounts at that date		. . . . .	£1970 16 11
Sum paid by United States after close of last financial year		. . . . .	170 0 0
Estimated saving on Budget of 1913-14 (Min. 42 of Meeting at Lake Mohonk)		. . . . .	450 0 0
		<hr/>	
Carry forward		. . . . .	£2590 16 11

Brought forward . . . . .	£2590 16 11
Less amount which it is proposed to repay to <i>International Review of Missions</i> . . . . .	233 0 0
Prospective net Balance at 30th April 1914 . . . . .	<u>£2357 16 11</u>

150. It was agreed to invite the respective sections of the Continuation Committee to provide, in the way which to them may seem best, the sum of £2768 for the work of the Committee for the year commencing 1st May 1914, in the same proportions as the sum in the Budget of last year was allocated (Min. 44, 1912).

Proportionate Share of different Countries in Budget for 1914-15.

151. On the recommendation of the Finance Committee, it was decided that in future meetings of the Committee not more than £45 shall be allowed for ocean passage, that third-class railway fare be allowed in Great Britain, second-class fare on the Continent, and £2 for expenses at the Ports.

Travelling Expenses of Members of Committee.

152. Authority was given to the Finance Committee to transfer such part of floating balance as they may think fit to a capital account.

Transfer of Balances to Special Account.

153. The Committee took into consideration the relationship of the Continuation Committee to Bodies in the Mission Field, and the following resolutions were adopted:—

Relation of Continuation Committee to Bodies in the Mission Field.

- "1. In the judgment of the Continuation Committee, the only Bodies entitled to determine missionary policy are the Home Boards, the Missions, and the Churches concerned. It believes, however, that the missionary movement is passing into an era in which missionary policy in any particular area can be rightly determined only in view of the situation in that area as a whole, and in relation to other work which is being carried on. The Continuation Committee is of the opinion that in this situation its function is to serve the Boards by placing at their disposal all information accumulated by its Special Committees, by inviting the Boards to come together as occasion arises, in order that they may consider in common particular questions affecting more than one Board, and by helping them through its special international connections to study missionary problems in the light of all the facts.

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- " 2. The Continuation Committee welcomes the formation of the Committees which were created on the initiative of the missionaries and native leaders in various Mission Fields in Asia during the tour of Dr. Mott, 1912-13, and cherishes the hope that they may be able to serve the Missions and Churches in the Mission Field in ways similar to those in which the Continuation Committee desires to serve the Home Boards. The Continuation Committee is not organically related to these Bodies nor responsible for their findings in Conference, nor for any action which may result therefrom. It trusts, however, that there will grow up between itself and them a relation of mutual understanding and helpfulness, and it desires to assist them in plans they may develop for the extension of Christ's Kingdom. In doing this, it will be careful to confer in all matters with the Home Boards concerned or affected.
- " 3. The Special Committees of the Continuation Committee and corresponding Special Committees of these Bodies on the Mission Field will collaborate in investigations in which they have common interest.
- " 4. If the Committees on the Field desire the help of the Continuation Committee on any matter, the Continuation Committee will be prepared to render such service as may seem desirable after consultation with the Boards concerned or affected.
- " 5. It is suggested that there be an interchange of minutes and reports between the Chairman and Secretary of the Edinburgh Continuation Committee and the corresponding officers of the Committees on the Field.
- " 6. With a view to maintaining close contact between the Continuation Committee and the Committees on the Mission Field, arrangements should be made when this is judged to be desirable by the Continuation Committee or its Executive, for conference at the regular meetings of the Continuation Committee or at other times with representatives of the Committees on the Mission Field."

The foregoing procedure would apply, when practicable, to similar representative Bodies in other Mission Fields, as may be determined by the Continuation Committee or its Executive.

It was agreed to consider further the question of the place of

Oriental members on the Continuation Committee when the Committee on Nominations submitted its report.

154. Following upon the last Minute it was resolved:—

Use of Findings of the recent Conferences held in Asia.

- “1. That in view of the fact that the findings of the recent Conferences held in Asia furnish such a representative and weighty expression of opinion, it is desirable that they receive the study and criticism of those responsible for missionary administration. The Continuation Committee therefore asks the Chairman in connection with his visits to Missionary Societies to invite each Society to take steps to have the findings carefully studied with reference to their bearing on its own work, and that the Societies be requested to favour the Continuation Committee with any comments which they may wish to make in the light of their study of the findings as well as in the light of their experience.
- “2. That each of the Special Committees of the Continuation Committee should make a thorough study of all the findings dealing with the subject with which it is particularly concerned, with a view to the better accomplishment of its work.
- “3. That the Programme Committees of the Annual Conferences of Missionary Societies on the Continent, in the British Isles, and in North America, should be requested to see that those who are to prepare papers on subjects dealt with in the findings take into careful consideration in their preparation the findings bearing on the particular subjects with which they are dealing.
- “4. That the Editor of the *International Review of Missions* should be asked to consider the desirability of having at least a few articles dealing in a large, comparative, and interpretative way with the findings on certain main subjects.”

155. It was agreed that the *International Review of Missions* be regarded by Special Committees as the normal channel for the publication of the results of their investigations or of articles arising directly out of their work, so far as such conclusions or articles are, in the judgment of the Editor, suitable for publication in the Review.

Publication of Results of Investigations in *International Review of Missions*.

Mr. Sloan conducted the usual fifteen minutes' period of intercession. The Committee thereafter adjourned till 8.15 p.m.

*Session 8.15-10 p.m.*

The meeting was opened with the singing of the hymn, "The King of Love my Shepherd is," followed by silent prayer.

Report of  
Meeting of  
Continuation  
Committee  
to Mission  
Boards.

156. It was decided that the Secretary should prepare an Abstract of Proceedings of the Committee for the information of the Mission Boards, copies of the Abstract to be sent with a personal letter from the Secretary to the Secretaries of the Boards, offering copies of the Abstract of Proceedings for each member of Boards if desired.

Publication of  
Proceedings of  
Continuation  
Committee.

157. The Committee agreed that the publication in the secular press of suitable reports of the proceedings of the Continuation Committee be left in the hands of Mr. C. T. Bateman of the Missionary Press Bureau recently established in Great Britain, and that Mr. Bateman be asked to prepare a general report for circulation among members of the Committee, for their use in writing up special articles for the missionary magazines of their respective denominations.

Communica-  
tion from  
World  
Sunday-School  
Association.

158. On report from the Business Committee the following resolution was adopted:—"The Continuation Committee received the summary of the findings of the six Commissions appointed by the World Sunday-School Association. While it is not within its province to place its imprimatur on the findings of Conferences, even when organized under its own auspices, nevertheless it recognizes the importance of the Sunday School on the Mission Field, and rejoices that this work is receiving careful and specialized treatment at the hands of the Association, and that the recent Convention at Zurich concentrated its attention on this great subject."

Proposed  
Visit of  
Chairman to  
South Africa.

159. The Committee requested its Chairman, Dr. John R. Mott, to consider whether he can arrange to visit South Africa within the next two years, in order to make better known among the missionaries and native leaders the work and aims of the Continuation Committee; to study how missionary bodies on the field and this Committee may be brought into the most mutually helpful relations; and to assist the work of the Special Committees in such other ways as may be determined by the Executive acting in consultation with them.

160. A communication was submitted from the North China Educational Union concerning missionary educational work in North China. It was agreed that the matter be not taken up by this Committee.

Communication from North China Educational Union.

161. The Executive Committee was requested to take into consideration procedure as to receipt and consideration of communications, and to prepare a statement of general principles for the guidance of the Committee.

Communications sent in for consideration of Continuation Committee.

162. Dr. Hodgkin moved, seconded by Mr. McLaren, that next meeting of the Continuation Committee be held in spring of 1915. The Bishop of Winchester moved, and Mr. Ritson seconded, an amendment that the Committee meet again next year. On a vote the amendment was carried, and it was thereafter unanimously agreed to meet in the latter part of September next year.

Place and Time of next Meeting of Continuation Committee.

163. Bishop Hennig invited the Committee to hold its next meeting at Herrnhut. It was, however, agreed that, unless it should be considered specially desirable to arrange otherwise, the Committee should meet in rotation in Great Britain, America, and on the Continent of Europe. Under this rule next year's meeting would fall to be held in Great Britain. Sir George Macalpine then invited the Committee to be his guests at some centre in the United Kingdom which may be regarded as most convenient. This invitation was cordially and gratefully accepted, and the hope was expressed that the Committee might be able to accept the invitation to meet at Herrnhut on some future occasion.

Place of next Meeting.

164. It was remitted to the Executive Committee to give consideration to the matter of the next World Missionary Conference, and, if of opinion that such a Conference should be arranged, to bring up recommendations as to date, scope and object.

Action with a view to next World Missionary Conference.

#

The meeting was closed with prayer by the Bishop of Winchester.

20th November.—Session 10 a.m.—12.45 p.m.

The hymn, "Praise, my soul, the King of Heaven," was sung, and Bishop Hennig, M. Couve, and Dr. Hodgkin led the meeting in prayer.

Fellowship  
and Paper of  
Intercession.

165. Mr. Oldham opened a discussion on spiritual fellowship and corporate intercession. A Sub-Committee was appointed to consider the matter and report to the evening session.

Report of  
Committee on  
Nominations.

166. The Committee on Nominations reported as follows:—

1. In view of the Resolution passed at the meeting of the Continuation Committee at Lake Mohonk, involving an increase of the membership from Great Britain and North America, it is recommended that the Executive Committee be requested to consider the desirability of an amendment of Article III. of the Constitution.

2. It is recommended that the vacancies occasioned by death or resignation of Oriental members be left unfilled for the present.

3. Resignations from the Rev. Canon L. Norman Tucker and President E. Y. Mullins are reported. It is recommended that these resignations be accepted, and that in place of President Mullins be appointed Mr. Robert E. Speer, D.D., and in place of Canon Tucker be appointed Professor E. D. Burton, D.D.

4. It is recommended that the appointment of the Rev. F. H. L. Paton from Australasia for one year be renewed till the end of the next meeting of the Continuation Committee, and that the Rev. Andrew C. Murray be appointed as a representative of South Africa for the same period.

5. It is recommended that the officers of the Continuation Committee be—

John R. Mott, LL.D. (Chairman).	
Dr. D. Julius Richter	} (Vice-Chairmen).
Rev. C. C. B. Bardsley	
Hon. N. W. Rowell, K.C. (Treasurer).	

6. It is recommended that the Executive Committee consist of the following besides the officers:—

Rev. J. L. Barton, D.D.  
 Rev. A. J. Brown, D.D.  
 Sir George W. Macalpine, LL.D.  
 Rev. R. Wardlaw Thomson, D.D.  
 Count J. Moltke.  
 Missionsdirektor J. W. Gunning.

7. It is recommended that the following be appointed members of the Business Committee of the *International Review of Missions*:—

Report of  
Committee on  
Nominations

Duncan McLaren (Chairman).  
W. P. Livingstone.  
Kenneth MacLennan.  
Francis More.  
J. H. Oldham.  
Rev. J. H. Ritson.  
Rev. A. Taylor  
J. A. Trail, LL.D.

Two other members to be added by the Committee.

8. It is recommended that a Finance Committee be appointed, with one Chairman in North America and one in Europe, and that the following be members:—

*American Section—*

Hon. N. W. Rowell, K.C. (Chairman).  
Rev. J. L. Barton, D.D.  
Rev. A. J. Brown, D.D.  
Rev. John F. Goucher, LL.D.

*European Section—*

Sir George W. Macalpine, LL.D. (Chairman).  
Duncan McLaren.  
Rev. J. H. Ritson.  
Missionsdirektor Bishop P. Hennig.  
Count J. Moltke.

9. It is recommended that the following be appointed members of Special Committees for one year:—

MISSIONARY SURVEY AND OCCUPATION.

Rev. Chas. R. Watson, D.D. (Chairman).  
Rev. J. L. Barton, D.D.  
Rev. Professor Harlan P. Beach.  
Rev. J. H. Franklin, D.D.  
Rev. George Heber Jones, D.D.  
Rev. Bishop Lambuth, D.D.  
Rev. A. McLean, D.D.  
Mrs. Henry W. Peabody.  
Rev. T. E. Egerton Shore, D.D.  
Robert E. Speer, D.D.

Rev. Canon Waller (Vice-Chairman).  
 Rev. C. C. B. Bardsley.  
 Marshall Broomhall.  
 Rev. W. H. Findlay.  
 Albert A. Head.  
 Rt. Rev. Bishop Montgomery.  
 Rev. A. Taylor.  
 Rev. C. E. Wilson.  
 Rev. J. du Plessis.  
 Missionsdirektor J. W. Gunning.  
 Kirehenrat D. G. Kurze.  
 Dr. D. Julius Richter.

10. THE DEVELOPMENT OF TRAINING SCHOOLS FOR MISSIONARIES  
ON THE FIELD.

Henry T. Hodgkin, M.B. (Chairman).  
 Mrs. Creighton.  
 Rev. R. Kilgour, D.D.  
 Rev. J. O. F. Murray, D.D.  
 Rev. H. U. Weitbrecht, Ph.D., D.D.  
 Rev. Stanley White (Vice-Chairman).  
 E. W. Capen, Ph.D.  
 Mrs. Charles H. Daniels.  
 Rev. Professor Charles R. Erdman.  
 President W. Douglas Mackenzie, D.D.  
 Fennell P. Turner.  
 Professor Carl Meinhof, LL.D.  
 Pfarrer Mühlhäuser.

11.

CHRISTIAN LITERATURE.

Rev. J. H. Ritson (Chairman).  
 Rev. W. Nelson Bitton.  
 Rev. A. R. Buckland.  
 Miss G. A. Gollock.  
 Sir G. A. Grierson, D.Litt., C.I.E.  
 Rev. Henry Haigh, D.D.  
 Rev. Edmund McClure.  
 Rev. George Patterson.  
 Rev. B. H. Streeter.  
 Hodder Williams.  
 Rev. Cornelius H. Patton, D.D. (Vice-Chairman).

H. W. Hicks.  
 J. Lovell Murray.  
 Mrs. Henry W. Peabody.  
 Miss Lucy Sturgis.  
 S. Earl Taylor.  
 James Wood.  
 Missionsinspektor Lic. Warneck, D.D.

12. CHRISTIAN EDUCATION IN THE MISSION FIELD.

(a) *European Section*—

Sir Andrew Fraser, K.C.S.I., LL.D. (Chairman).  
 Rev. W. Bolton.  
 Rev. Canon Lord William Gascoyne-Cecil.  
 Rev. Wm. Goudie.  
 Rev. Frank Lenwood.  
 T. R. W. Lunt.  
 Miss Eleanor McDougall.  
 Rt. Rev. The Bishop of Oxford.  
 G. R. Parkin, LL.D., C.M.G.  
 Miss Richardson.  
 Miss Roberts.  
 Michael E. Sadler, LL.D.  
 Miss A. de Sélincourt.  
 Rev. Canon Waller.  
 Missionsdirektor Lic. Axenfeld.  
 Missionsinspektor Lic. Frohmeyer.

(b) *American Section*—

Rev. John F. Goucher, LL.D. (Chairman).  
 Rev. R. P. Bowles, D.D.  
 Hon. Elmer E. Brown, LL.D. (Ex-Commissioner of  
 Education of U.S.A.).  
 Professor O. E. Brown, D.D.  
 Rev. Professor E. D. Burton, D.D.  
 Rev. W. I. Chamberlain, Ph.D.  
 Mrs. Thomas Gladding.  
 Mrs. Helen Barratt Montgomery.  
 Rev. Professor E. C. Moore, D.D.  
 Mrs. F. M. North.  
 Dean Russell, LL.D.  
 T. H. P. Sailer, Ph.D.

Robert E. Speer, D.D.  
George P. Strayer, Ph.D.  
Rev. George Washburn, D.D., LL.D.  
Professor F. Wells Williams.  
President Mary E. Woolley.

13.

## MEDICAL MISSIONS.

Rev. R. Wardlaw Thompson, D.D. (Chairman).  
J. W. Ballantyne, M.D., F.R.C.P.E.  
Rev. C. C. B. Bardsley.  
W. McAdam Eccles, M.S., F.R.C.S.  
C. F. Harford, M.D.  
Henry T. Hodgkin, M.B.  
Miss Grace Mackinnon, M.D.  
James L. Maxwell, M.D.  
R. Fletcher Moorshead, M.D.  
G. Basil Price, M.D.  
Miss Richardson.  
Rev. Ch. Wenyon, M.D.  
Mrs. Scharlieb, M.D.  
Rev. Bishop Lambuth, D.D. (Vice-Chairman).  
David Bovaird, jun., M.D.  
Rev. Canon Gould, D.D.  
Howard A. Kelly, LL.D., F.R.C.S.  
Direktor Dr. Med. Olpp.

14.

## THE CHURCH IN THE MISSION FIELD.

Rev. A. J. Brown, D.D. (Chairman).  
Rev. J. L. Barton, D.D.  
Rev. J. H. Franklin, D.D.  
Rev. W. F. Oldham, D.D.  
Rev. T. E. Egerton Shore, D.D.  
Rev. Canon L. Norman Tucker, D.C.L.  
Rev. Professor Williston Walker, Ph.D., D.D.  
John W. Wood.  
Rev. F. Baylis (Vice-Chairman).  
Rev. Canon B. K. Cunningham, D.D.  
Rev. Henry Haigh, D.D.  
Henry T. Hodgkin, M.B.  
Rev. Professor A. R. MacEwen, D.D.  
Rev. P. J. Maclagan, D.D.  
Walter B. Sloan.  
Professor D. G. Haussleiter.  
Missionsinspektor Lic. Warneck, D.D.

15.

## MISSIONARY STATISTICS.

Dr. D. Julius Richter (Chairman).  
 Rev. C. W. Andrews.  
 Dr. Karl Fries.  
 Basil Mathews.  
 Eugene Stock, D.C.L.  
 Rev. James S. Dennis, D.D. (Vice-Chairman).  
 Rev. Professor Harlan P. Beach.  
 Charles H. Fahs.  
 Rev. Charles R. Watson, D.D.

16.

## WORK AMONG MOSLEMS.

Friedrich Würz (Chairman).  
 Pasteur E. Allégret.  
 Missionsdirektor Lic. Axenfeld.  
 Professeur Marc Boegner.  
 Missionsdirektor J. W. Gunning.  
 Dr. D. Julius Richter.  
 Professor Westermann.  
 Sir Andrew Fraser, K.C.S.I., LL.D.  
 Miss A. de Sélincourt.  
 Mrs. D. M. Thornton.  
 Rev. H. U. Weitbrecht, Ph.D., D.D.  
 Rev. James L. Barton, D.D. (Vice-Chairman).  
 Mrs. Benjamin Laboree.  
 Rev. Professor D. B. Macdonald, D.D.  
 Mrs. E. E. Olcott.  
 Mrs. Findlay Shepard.  
 Robert E. Speer, D.D.  
 Rev. Charles R. Watson, D.D.

17.

## CO-OPERATION AND UNITY.

John R. Mott, LL.D. (Chairman).  
 Silas McBee.  
 Hon. N. W. Rowell, K.C.  
 Rev. Canon L. Norman Tucker, D.C.L.  
 Rev. J. N. Ogilvie, D.D.  
 Rev. J. H. Ritson.  
 Right Rev. The Bishop of Winchester.  
 Missionsdirektor Bishop P. Hennig.

Report of  
Committee on  
Nominations.

18. It is recommended that the Committee appointed to prepare a Statement of Principles underlying Relations of Missions and Governments be continued for another year, and be composed of the following:—

Hon. N. W. Rowell, K.C. (Chairman).  
 Rev. T. S. Barbour, D.D.  
 Rev. A. J. Brown, D.D.  
 Hon. Seth Low, LL.D.  
 Right Rev. Bishop Lloyd, D.D.  
 Admiral Mahan.  
 Rev. R. P. Mackay, D.D.  
 George Wharton Pepper.  
 James Brown Scott.  
 Right Hon. Lord Balfour of Burleigh, K.T.  
 Sir Andrew Fraser, K.C.S.I., LL.D.  
 Rev. A. Taylor.  
 Rev. R. Wardlaw Thompson, D.D.  
 Oberverwaltungsgerichtsrat Berner.  
 Missionsdirektor Lars Dahle, R.St.O.O.

19. It is recommended that the Committee appointed at the meeting at Lake Mohonk, to consider how the Continuation Committee can serve the cause of Peace, be continued for another year, and be composed of the following:—

H. T. Hodgkin, M.B. (Chairman).  
 Pasteur Daniel Couve.  
 Missionsdirektor Lars Dahle, R.St.O.O.  
 Missionsdirektor Bishop P. Hennig.  
 Rev. Bishop Lambuth, D.D.  
 Dr. D. Julius Richter.  
 Right Rev. The Bishop of Winchester.

Resolved that the above report be approved.

Vacancies in  
Continuation  
Committee.

167. Dr. Hodgkin moved, "That as a general rule any vacancies which may occur between one meeting and the next be not filled until the whole Committee meets." Mr. McBee seconded, and the motion was agreed to.

Statistics.

168. An amended report by the Committee on Statistics was received and generally approved. The following resolutions were submitted by the Business Committee:—

"That copies of the report on Statistics as Amended be sent to the Missionary Societies—those for the United Kingdom being

despatched from Edinburgh, those for the United States of America and Canada from New York, and those for the Continent of Europe from Berlin.

“That it be stated that while the main principles are approved by an international Committee, the report is issued tentatively for criticism and suggestion.”

169. It was resolved:—

“That the report of the Education Committee be approved, and that the Committee be asked to continue its investigations on its present lines.”

Report of  
Education  
Committee.

170. It was resolved:—

“That the report of the Business Committee of the Review be approved.

Report of  
Business  
Committee  
of the  
*International  
Review of  
Missions.*

“That a payment of £500 out of the balance of the Publications Account of the Continuation Committee to the working capital of the Review be sanctioned.

“That the remaining balance on the Publications Account be also transferred to the Review Account during the current year, if necessary, at the discretion of the Executive Committee.

“That the Continuation Committee hereby agree to indemnify the Business Committee jointly and severally against any loss which they may sustain in respect to the Review until the next meeting of this Committee.

“That the hearty thanks of the Committee be presented to Mr. Maclellan for his invaluable services as Business Manager.”

171. It was remitted to the Executive Committee, with power, to arrange for necessary secretarial assistance at the central office in the event of Mr. Maclellan not being able to become Associate Secretary.

Secretariat.

172. The Committee places on record its sense of gratitude for the generous hospitality provided by its friends in Holland, and for the thoughtful provision made for all its needs at the Hotel Castle Oud-Wassenaer; especially does it appreciate the unwearied and successful efforts of Dominus J. W. Gunning, and of his nephew,

Votes of  
Thanks.

Mr. J. W. Gunning, JHz., to ensure the personal comfort of the visitors, and, above all, the attainment of the highest objects of the Committee.

The Committee also desires to record its thankfulness for the able service of Mr. Kenneth MacLennan, and to the Laymen's Missionary Movement in Scotland for making it possible for him to render this invaluable help.

The Committee tender to the British and Foreign Bible Society its hearty thanks for placing the Bible House in London at its service on many occasions during the past year.

Approval of Minutes.

173 The Minutes of the Committee for the sessions of 18th and 19th November, being in the hands of members, were adjusted and passed.

The session was closed with the usual fifteen minutes' period for intercession, led by Bishop Hennig.

*Session 8.30-10 p.m.*

The meeting was opened with silent prayer.

Advisory Editorial Board of *International Review of Missions*.

174. The Advisory Editorial Board of the Review was reappointed, with the addition of Mrs. Creighton.

Committee on the Church in the Mission Field.

175. Canon Tucker was added to the Committee.

Finances of Dr. Mott's Tour.

176. On the motion of Sir George Macalpine a hearty vote of thanks was passed to the anonymous friends who furnished the finances for Dr. Mott's tour in India, China, and Japan. Dr. Mott was asked to convey this resolution to the generous donors.

Proposed Paper of Intercession.

177. On the recommendation of the Sub-Committee appointed to consider the matter, the following were appointed a Committee:—

- Dr. Charles R. Watson, D.D. (Chairman).
- Rev. C. C. B. Bardsley (Vice-Chairman).
- Dr. R. P. Mackay, D.D.
- Robert E. Speer, D.D.
- Bishop Hennig.
- Pasteur Daniel Couve.
- H. T. Hodgkin, M.B.
- John R. Mott, LL.D.
- J. H. Oldham.

(1) To prepare and issue :—

Proposed  
Paper of  
Intercession.

(a) A Quarterly Paper of Intercession, containing suggestions for prayer in connection with the work of the Committee and matters of large significance in the progress of the Kingdom of God in the world. This need not be arranged as a cycle, and should contain contributions from various members of the Continuation Committee.

(b) Suggestions for use in connection with the Prayer-Card issued last year. This is to be strictly private, the aim being to bring members into a position in which they can better uphold one another in prayer, and to deepen the sense of fellowship in our common work.

Only the first of these shall be for general use, and then only for personal distribution by members of the Continuation Committee in quarters where they feel sure it will be used.

It is suggested that Mr. Oldham edit this paper.

(2) To make suggestions, if they think well, as to the devotional side of next year's meeting.

It was suggested that the Chairmen of Special Committees be encouraged to pay special attention to the need of intercession in the work of the Committees, and that national or other groups of members might consider the possibility of an occasional meeting for this purpose.

178. The Minutes of meeting of the forenoon session were read and approved, and it was remitted to the Chairman of the Business Committee and the Secretary to adjust the Minutes of this session. Mr. Ritson and Mr. Oldham were further authorized to revise and edit the Minutes of the various meetings, and to have them printed and circulated among the members of the Committee.

Approval of  
Minutes.

179. It was agreed to hold the next annual meeting on suitable dates, to be fixed by the Chairman and Secretary, between 17th and 27th September 1914, both inclusive.

Dates of next  
Meeting.

The meeting was closed with a service of devotion and intercession, conducted by the Bishop of Winchester.

Devotional  
Service.



THE PRESENT NEED  
AND POSSIBILITIES  
OF  
CHRISTIAN UNION

BY  
**REV. G. CAMPBELL MORGAN, D.D.,**

*Minister of Westminster Chapel, Buckingham Gate,  
S.W., and Vice-President, World's Evangelical  
Alliance (British Organisation).*

LONDON :  
WORLD'S EVANGELICAL ALLIANCE  
(British Organisation),  
19, Russell Square, W.C.

ONE PENNY.



## THE PRESENT NEED AND POSSIBILITIES OF CHRISTIAN UNION.\*

BY REV. G. CAMPBELL MORGAN, D.D.

IN the kind letter from the General Secretary conveying to me the wish of the Council that I should address this meeting, my subject was suggested to me, and I propose to accept that suggestion and say some things that are on my heart at the moment concerning the present need and possibilities of Christian union. By way of introduction, I want to trespass upon your patience by reading the words of paragraph 1 of the current Report, of which we have received so lucid an abstract this afternoon, and also a paragraph from the Report of last year. I shall read first the paragraph from the Report which I believe you have in your hands: "The past year has witnessed, throughout the world, an increasing desire amongst Churches and Christians of every name, for visible and practical union. This should call forth our thanksgivings on this Anniversary Day of the World's Evangelical Alliance. While deprecating great schemes of corporate reunion which over-

\*Address given at the Annual Public Meeting, World's Evangelical Alliance (British Organisation), 1913.

look the Divine plan of unity in diversity, and recognising the fact that no real unity can exist unless it is based on the Scriptural foundations of Truth and Love, the Alliance believes profoundly that the Lord Jesus Christ meant His followers to be one in visible fellowship and co-operation. It therefore rejoices to share in all attempts to remove the paralysing effect inevitably produced by divisions upon the moral forces of Christianity." That is a most significant and important paragraph.

The other paragraph I take from the Report of last year, because there I find the new Form for Membership in this Alliance, and that is what I desire to read.

"All are welcomed as members of the World's Evangelical Alliance (British Organisation) who, acknowledging the Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures, believe in one God :—the Father ; the Son, the Lord Jesus Christ, our God and Saviour, who died for our sins and rose again ; and the Holy Spirit, by Whom they desire to have fellowship with all who form the one Body of Christ."

The reading of these paragraphs constitutes a starting-point. The first emphasises the fact of a widespread desire for visible and practical union, and once more draws our attention to the fact that this was evidently the will and intention of our Lord, as revealed in the prayer from

which the Scripture was read this afternoon. He prayed for the unity of His people, not in order that they might enter into all the privileges of such unity, but in order "that the world may believe," "that the world may know." Significantly in the prayer in which He said, "I pray not for the world, but for those whom Thou hast given Me out of the world," it nevertheless became perfectly clear that while at the moment not praying for the world, our Lord was praying, as He ever did, with His heart upon the world, and in the interests of the world. That opening paragraph also reminds us of something that is specially on my mind and heart—of the paralysing effect of divisions upon the moral forces of Christianity; to which I propose to return presently.

I read the second paragraph simply to remind you of the fact that membership in this Alliance depends upon acknowledgment of the authority of the Scriptures, and belief in the one God revealed in these Scriptures.

The subject, then, before us is that of the need for union, and that of how far, or within what limits, an open and manifested union and activity is possible on the part of Christian people. With regard to the first of these matters—the need for union—in approaching this part of our instruction I venture to suggest to you that two matters must be faced and recognised.

The first is that fact of the unity of the Church. During the last twenty-five years in which I have been in the ordained ministry, taking part in Christian service, we have had very many, of what I venture to call, unauthorised attempts to bring about corporate union. Over and over again I have been impressed by the fact that all such attempts seem almost disastrously to lose sight of the fact of the unity of the Church. The longer I live and serve, and the more closely I am brought, by the grace of God and the fellowship of service, into touch with men of other ecclesiastical convictions, and even other theological interpretations, the more I am impressed with the fact that the Church of God is not divided. I for one should like to say at once that my presence on this platform and my membership of this Alliance do not express any desire on my part for uniformity or unanimity. The one is of the body, the other of the mind. But it does express my conviction of the unity of the Spirit which underlies all these differences. In proportion as we recognise that fact we are prepared, I think, to ask how far it is possible for us, and in what respects it is necessary for us, to stand side by side and to act in the power of that unity, in the presence of the menaces of our age and the almost appalling needs presented to us at the present time.

I think the other preliminary fact we need to bear in mind is that of the hiding of this unity; for, after all said and done, we are sorely in danger of losing sight of it. I almost hesitate to offer any interpretation of Scripture on this platform, and yet I should like to remind you that in the letter to the Ephesians the apostle laid down, as a fundamental necessity of true Churchmanship, of living according to our holy vocation, that we should "endeavour to keep the unity of the Spirit in the bond of peace." The word which the apostle used there may be quite accurately translated, *that we should keep in view the unity of the Spirit.* The word in our English tongue which most accurately expresses the thought is, *observe* the unity of the Spirit; the word having the two values of *seeing* and *obeying*. The word does not suggest that we should fight for it—the word has no military significance, either defensive or offensive—but that we should keep it in view. I feel that we are hindered in all the activities of Christian service because we fail to recognise this fact of unity, and consequently we are sadly failing to manifest it to the world, and therefore the world does not yet believe, and the world does not yet know.

Before proceeding to say anything concerning the possibility of united action, I ask what are the needs for such action to-day? I shall venture to suggest to you

three needs, or, rather, a threefold need, as I see it. First, the world's wide-open doors; secondly, the signs of degeneration in our national life; and, thirdly, the evidence of failure on the part of the Church to renew her life by victory over the souls of men.

First, then, the world's open doors. This has been emphasised so constantly during recent years that I need not deal with it at length. I will not insult the Christian intelligence of this assembly by arguing this matter. I simply remind you of a fact which represents the first great need confronting the Christian Church. We shall all be in agreement that the first call to the Church is the call of the world itself. Am I not correct in saying that, territorially or geographically, no door in the world is closed against us, excepting, perhaps, the door into Tibet, and that is hardly a fast-closed door to-day? What a change since I began the work of my ministry! What a change in recent years! The door of opportunity stands wide open; and in the presence of these open doors there is need that the Christian Church should recognise its unity and act immediately in harmony therewith.

But that upon which I do desire to dwell for a few moments longer—the need for united action on the part of the Christian Church in our own land—is emphasised by signs of degeneration in our national life.

Here I shall speak with caution, and yet with courage, of things which seem to me at the present moment to be full of menace, and to fill the heart, if not with fear, at least with a keen sense of tremendous responsibility resting upon all who name the Name of Christ. I refer, first of all, to one sign which alarms me—the sign of almost perpetual panic throughout the length and breadth of our land: the perpetual suspicion that men are indulging concerning other nations; the whisper, and even more than the whisper, that is in the air, that in order to our defence it will be necessary for us to have Compulsory Service. I am not discussing as to whether that will be necessary or no. What I am now referring to is this sense of fear that attempts to protect itself by recourse to methods out of which a Christian nation ought to have grown long ago, and out of which this Christian nation has not yet grown. I suggest to you that this perpetual panic is entirely due to failure of faith in the Omnipotence and Righteousness, and Sovereignty of God. If that once be admitted, then we shall have in humiliation, as members of the Christian Church, to confess that, for some reason or other, we have failed in our testimony. For whatever our different opinions may be as to the need of the Christian Church in its outward organisation, we shall all be agreed about this: that it is the business

of the Christian Church for evermore to proclaim in the national life the ethic of heaven, the kingdom of God, and insist upon those great fundamental truths which we affirm as forming the very foundation of our own Alliance as Christian men and women.

Another sign that seems to me to be a sign of national degeneration is that of the prevailing frivolity of the hour. I have said *of the hour*, for, let me hope, it is but short-lived, and the growing tendency of magazine writers to speak in contempt of Puritanism. I am not arguing for Puritanism as a political matter. It was not a political matter. It was an attempt within the Church of England to purify the Church in the interests of the nation. I am not a successor of the Puritans; I am a successor of the Independents, who held another view as to the method of purification. I am not speaking of the men, but of the principles which actuated them. At the present moment there is everywhere a tendency, I repeat, to speak slightly of that movement. There is, moreover, a plea for breadth of view about the Sabbath Day. If the plea comes from a man who is avowedly a man of the world, I can understand it. But when the plea comes from responsible statesmen, who tell us that we must take a broader view of the Sabbath, then we have an evidence of a dangerous tendency. The passion for pleasure is

everywhere mastering the young life of the nation, which is giving itself to things trifling and frivolous, and is almost losing the ability for serious and sincere concern about high and weighty matters. This is entirely due to failure of spiritual life. Dr. Chalmers spoke of "the expulsive power of a new affection." If there be not that expulsive power in the life of the nation, in the hearts of the people—the power of the apprehension, of the breadth, and glory and splendour, and joy of spiritual things—then our people will necessarily turn to the frivolities to which I have been referring; and such widespread frivolity is a sign of degeneration.

Another sign of degeneration that oppresses me in my hours of meditation, in preparation for my work as a minister of the Word, and in my outlook on my beloved land, is the spirit of lawlessness which is abroad, the spirit of revolt against authority. We have witnessed strange things in the last year or two. *No ability to combine.* Whether combination be right or no I am not now discussing. Contracts have been entered into, and broken—easily broken. The world is permeated with a spirit of revolt, a spirit of lawlessness. A serious matter, in my thinking, not lightly to be passed over as though it were a subject for jest, is the apparent inability of our rulers to deal with lawlessness and put an end to crime. It

is something which must necessarily cause pause to every godly man and woman in the life of the nation. All this is entirely due to a sense of failure of authority in the national life. When the throne of God is forgotten, every earthly throne is unsafe. When the authority of God over the life of men is not recognised, then a man will not bow to the authority of his fellow-man over him, even in his own interest.

Another tendency that appals me sometimes is that of a threatened losing of certain great moral standards which have constituted the strength of our nation for many, many years. I have used the word *threatened* carefully. We have recently read the Majority Report on Divorce. It hangs over us like a threatening thundercloud, and unless we are alert as Christian men and women, ere we know it the sacred bond that has made the family the first circle of society will be broken down, and the doors opened to the inrush of everything that will destroy the true strength of the nation. It behoves us to be on our watch-tower.

All these tendencies, as I see them to-day, reveal national deterioration. It is not too late to amend our ways, it is not too late to return. But will the nation amend its ways, will the people return, unless there come to them the word of the Lord with the accumulative authority of the entire Christian Church? I claim to-day

that the hour is electric with the demand that Christian men and women shall have done with trifling over their personal, and peculiar, and particular difficulties, and present one great unbroken front, in the name of God, to these alarming tendencies in the nation in which they live.

Once again, I see the need for corporate action, for true alliance and union in activity, revealed by what I described as an evidence of failure on the part of the Church to renew her life by victory over the souls of men : by *the dearth of conversions*. That is the meaning of statistics of decrease. So far as I am personally concerned, I should be very glad to join an alliance that would promise not to publish any Church statistics for ten years. I do not think the true spiritual power of any Church is to be measured by these statistics. But there is another side to that. Sir William Robertson Nicoll delivered an address before the Union of which I am a member, last week, entitled, "The Church Dying and Rising Again." He based that address upon the teaching of Vinet, a Swiss theologian, at one time, as he then said, a great influence in the life of our own people, but perhaps not so great to-day. Suffer me to give you one brief paragraph from that address.

"Vinet thought that the Church was wholly supernatural. She could hardly be

said in the ordinary sense to live at all. She was therefore a stranger to the world, and not in any sense whatever there. The world, he said, was increased by every being born into it, but the Church had no natural increase, only a supernatural. The Church can only live in the world by successive individual transferences from the natural to the supernatural kingdom. In other words, the Church was always dying, and always being raised again."

I venture to suggest to you that in those words there are thoughts of the utmost importance and worthy of our most careful consideration. Whenever we lay to rest the dust of our beloved fellow-members in the one great Church, the Church dies at that point, and is weaker; and she can only renew her life as she passes out to the vast multitudes to proclaim the Evangel and win individual souls, that they may be brought into the holy and sacred fellowship. There is a point of sad failure within the Church of God to-day. We instruct men in many matters, we teach them humanitarian duties. I am not undervaluing these things. But, I pray you, remember that the supreme work of the whole Holy Catholic Church of Jesus Christ is that of capturing from the ranks of the men of the world, individual souls who are to be baptized into corporate union with Christ and the Church, and thus to perfect the number of the elect, and to

perfect the testimony of the kingdom of God in the world.

I affirm, without any fear and without any hesitation, that that work is not the work of a denomination. It is the work of the Church. I greatly grieve when sometimes I am told that those who adhere to a particular Church, conviction, and Order are not able to do the kind of work that belongs to the Salvation Army. I deny it absolutely. I thank God for the Salvation Army. But the work of winning individual men for Jesus Christ, from every rank and social walk in life and society, is the work of the whole Church; a work so vital to her life and testimony, that in the doing of it she ought to be able to forget all the things of her differences, and advance unitedly. London ought to be evangelised by the whole Christian Church. In order to do this she should be willing to forget for the time being matters not in themselves unimportant, but unimportant in comparison with this work of enabling the Church to rise again by the capture of living souls from all the ranks that lie without. All these things demand that the Church should cease trifling, and close her ranks and march forward.

How far is this possible? I remind you once again, from another connection and from another standpoint, of something I have already said, and I do not apologise for the repetition. United action demands

the recognition of actual unity. I love those words of Paul when he was writing that second letter to the Corinthians, and dealing, as I venture to think, especially with that portion of the Corinthian Church that said they did not belong to the sects, but to Christ only. One party said, "We are of Paul"; another, "We are of Cephas"; another, "We are of Apollos." And there was yet another party which said, "You are all wrong. You belong to sects; we belong to Christ only." They are always the most difficult to deal with in any matter of Christian union. When Paul was writing his second letter I think he had these people in view, and with the art of the great love, and the great life, and the great light in which he walked, he wrote: "If any man thinketh in himself that he is Christ's, let him consider this again within himself, that even as he is Christ's, so also are we." I would like to say that, to all those who feel they cannot co-operate with me in Christian service. My profound quarrel with the Romanist is not so much the doctrine he holds, though from that I differ; not so much the ritual he observes, though that to me would be unnecessary and no help; but that, when I do not subscribe to his doctrine nor adopt his ritual, he curses me and puts me outside the Christian Church. That cuts the nerve of all true Christian activity. We need supremely to be able to say, "That man is

Christ's, however much he may differ from me."

Nevertheless, there are certain foundations which must be recognised if there is to be any corporate union of activity, and they are laid down for us in the Basis of this Alliance. First, "The Divine inspiration, authority, and sufficiency of the Holy Scriptures." Do not be at all angry with me, but be very patient, as I say that I personally would change that word "inspiration." I would say, "Divine origin, authority, and sufficiency." The reason for the suggestion is not that I do not believe in inspiration. Only, what is inspiration? I would like to remind you that the word is not a Biblical word. In no single passage in the Old or New Testament will you find it, excepting in the translations, and translations are always open to revision. Even the Authorised was a revision; never forget that. It was Elisha who said, "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." But the word "inspiration" is simply the word "the *breath* of the Almighty." The word occurs once in the Authorised Version of the New Testament in 2 Timothy, where we are reminded that "all Scripture is given by inspiration of God." But you will agree with me when I say that the true rendering is not "inspired of God," but "*God breathed*," a much mightier word and a more remarkable. Has it ever occurred to

you that the word "expired" would be quite as accurate as the word "inspired"? "All Scripture expired of God." Of course if I speak of something expired in my life, it means death; but not so in God. The Scriptures are outbreathed from God. Why should I introduce either the "in" or the "ex"? Let the Greek word stand as it was written: "All Scripture God-breathed is profitable." That is enough to warrant me in declaring that this is the very foundation of united action, a sense of conviction and acceptance of the fact that the Scriptures are Divine in origin, Divine in authority, and Divine in their sufficiency.

I feel growingly that this is the point to which we shall have to come in all true union within Evangelical Christendom. I am growingly feeling in these days that it is very difficult for me—let me speak quite respectfully of those from whom I differ in this regard—to have any long continued communion or fellowship in Christian work with those who cannot stand on that particular platform.

That includes, as it is pointed out in the Basis of the Alliance, the revelation which these Scriptures contain of God as Creator, King, and of Jesus of Nazareth as Redeemer. I resolutely and carefully begin with that title for our Lord, beginning as the New Testament begins. Jesus of Nazareth through His Death and Resur-

rection is now the glorified Lord. The revelation is also of the Holy Spirit as the One through Whom all communion is realised and active—that between the Father and the Son, that between Christ and His Church, that between individual members of the Church; in Him the central possibility of union is created in the new birth of individual souls, the fact of unity is maintained in the indwelling life of the Spirit, the activity of unity is directed and empowered as He leads and directs the whole Church to the fulfilment of the enterprises of God.

Here, perhaps, we seem to be rather narrow in our outlook; but I am again compelled to say that I am growingly convinced that here is the only point of union possible within Evangelical Christianity—not interpretation of the Bible, but acceptance of the Divine origin, and authority, and sufficiency of its Revelation. We have in the Bible at once the germ and the norm of all Christian truth. The *germ*—truth germinally stated, needing interpretation, and elaboration, and application as the centuries run on; but the *norm* also, by which we are to test our interpretation, and elaboration, and application.

Of this let me give an illustration in the realm of Christology. The Christ of the Christian Church is the Christ of the four Gospels. Not that the Church of God immediately apprehended all the fulness of

that revelation of the Gospels. I believe there has been a growing apprehension and understanding of that revelation. But these Gospels constitute the norm; and when in my attempt to understand my Lord and Master, I allow myself, in contemplative mood and in meditative hour, to follow their suggestions that I may see more of His glory, it is necessary that I return again to these Scriptures for the correction of my thinking, lest haply I wrong Him and blaspheme His holy Name. Therefore I feel that upon the basis of the acceptance of the origin, authority, and sufficiency of the Bible is the one and only platform upon which we can meet for Christian service. But that platform is a very broad one in the true sense of breadth. "I have seen an end of all perfection: but Thy commandment is exceeding broad."

One final word. I want to speak of the perils that threaten union; and they are two, as I see them. There is the peril of narrowness; there is the peril of breadth. There is the peril of narrowness—exclusion of Christian men from communion in action, on the ground of their method of expression, on the ground of the terminology they make use of, on the ground of the organisation to which they belong. We must cease to exclude men who hold the Head, and submit themselves to the authority of Holy Scripture, and accept its revelation of God and of man solely

because they cannot express their convictions in our words, or express their activity through our organisation. In proportion as we are prepared to do that, we shall be saved from the peril of a false narrowness.

But I confess that at the moment I am more afraid of the peril of breadth. There is abroad in the world just now a passion for comprehension which, if we are not careful, will mean a comprehension of things that will destroy our life and prevent our testimony. If we are to be broad enough to include the things that destroy, then I for one shall hark back to the narrowness of an older day. There is a passion for the comprehension of Ritualistic teaching in the Christian Church, a passion for the comprehension of Romanising influences within the Christian Church. I shall give you one illustration that appals me, that weighs upon my spirit night and day until some of my friends think it is an obsession with me. I mourn to myself every day certain attitudes taken up by the Continuation Committee of the Edinburgh Missionary Conference. I believe that from the very first grave mistakes, the harvest of which we have not yet reaped, were made in the interests of a false comprehension. The fact that Latin America has been excluded from its field of consideration is a very significant and depressing sign of the times. I stand here to-day as a member of the

Evangelical Union of South America to say that that is not a thing of the past merely. Within this month of May that Committee has declined to receive the testimony of our missionaries, unless labouring with the Indians who have never been, to use the word in the letter, Christianised. If there is to be any comprehension that makes room for these tendencies towards Rome, from which we have escaped as a Nation and Church, then I have but one watchword—*A barred door to Popery, and no peace with Rome.* But so far as we are in agreement on these fundamentals, so far as we feel that the Rationalistic treatment that calls in question the supernatural, the miraculous, and inevitably and logically ends in the denial of the Resurrection itself, cannot be taken into the fellowship of endeavour, then it seems to me that I know no other reason why the Christian Churches should not join their ranks to-day in the interests of this land that we love so well, and in the interests of the wide world and of its open doors.

I can conceive that the statement I have made in this assembly may be objected to on two grounds. There may be those who object to its breadth. Then I shall still insist that interpretations of the Bible are not infallible, not even my own, but that that revelation itself is infallible. Moreover, I hold—and this we must recognise—that at last it will be found that in every inter-

pretation of those who hold the authority of the Bible there has been a necessary element of truth. By and by we shall understand both the sovereignty of God and the free will of man, and we shall see that both messages were necessary to the perfect deliverance of the 'Truth of God.

There may be those who object to the narrowness of the position I have suggested. I reply that no true Rationalist in the interpretation of the Bible can desire to work with me. Moreover, no Romanist will consent to do so. So that along this line I will not trouble about the charge of narrowness.

Let this Alliance, with its splendid history and its wonderful work in the past, open its windows and move out into yet more definitely aggressive work, missionary, national, evangelistic. Let the members of the Alliance believe, each for himself, that it is not true that he only is left a prophet of God, but that the Lord has seven thousand who have not yet bowed the knee to Baal. If thus the Alliance will lead this great line of world-wide enterprise and national evangelisation, I believe that vast multitudes of God's elect will join its membership, and it will become a living force in the nation and the world for the hastening of the coming of the day of God.

# WORLD'S EVANGELICAL ALLIANCE

(British Organisation).

19, Russell Square, London, W.C.

FOUNDED 1846.    ::    ::    INCORPORATED 1912.

## THE WORLD'S EVANGELICAL ALLIANCE

is an International and Interdenominational Society whose Membership is open to Christians of British and Foreign Nations. The precept, "Ye are all one in Christ Jesus," emphasises the spirit in which the Alliance carries on its work in the interests of Christian Unity and Co-operation throughout its Home and Foreign Branches. It is not a political organisation.

The Aims and Objects of the Alliance appeal to Christians of all Churches. It is loyal to the Bible and the principles of the Reformation. Its programme of practical work is **DEVOTIONAL, MISSIONARY, EVANGELISTIC** and **SOCIAL**. It is the permanent centre of International Appeal on behalf of Persecuted Christians; its freedom from political trammels qualifying and entitling it to make petition or protest to any Government in the world, and has always secured for it a respectful hearing.

The Alliance is the only Society founded to promote and maintain Religious Liberty; its wise and continued efforts in this connection having opened the doors in many lands for the preaching of the Gospel. The Universal Week of Prayer has been organised by the Alliance annually since 1846, and the Programme for Prayer and Intercession, annually translated into many foreign languages and dialects, now guides the devotions of all Nations.

New Supporters are urgently needed, and Membership is a matter of first importance. Those willing to become Members or Annual Subscribers—Ladies as well as Gentlemen—are asked kindly to send their names to the General Secretary, World's Evangelical Alliance (British Organisation), 19, Russell Square, London, W.C.

*Circular of Information*

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The Interdenominational  
Commission of Maine

Preliminary Meeting for Organization

December 15, 1890

—  
"Members One of Another"  
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Published by Order of the Commission

Alfred Williams Anthony, Secretary

LEWISTON, ME.

1913

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PROF. ALFRED WMS. ANTHONY, D.D.,  
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## CONSTITUTION

Adopted, Dec. 9, 1892

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### Article I

#### OBJECT

The object of this Commission shall be to promote co-operation in the organization and maintenance of churches in Maine; to prevent waste of resources and effort in the smaller towns; and to stimulate missionary work in the destitute regions.

### Article II

#### MEMBERSHIP

The members of this Commission shall consist of three delegates each from the Baptist, Christian, Congregational, and Free Baptist denominations, and of two members each from the Maine and East Maine Conferences of the Methodist Episcopal Church, elected by their respective bodies. One member from each of the Methodist Episcopal Conferences shall be elected annually for the period of two years. One member from each of the other bodies shall be elected annually for the period of three years.

### **Article III**

#### **OFFICERS**

The officers of this Commission shall be a President, Vice-President, and Secretary who shall be Treasurer. These officers shall hold their offices for one year, or until others shall be chosen.

### **Article IV**

#### **EXECUTIVE COMMITTEE**

There shall be an Executive Committee consisting of one from each denomination, of which the President and Secretary shall be members, and in which they shall act in their respective capacities. No official agent of any denomination shall be a member of this Committee. It shall be the duty of the Executive Committee to consider questions of comity which may be referred to them and to make recommendations in behalf of the Commission.

### **Article V**

#### **MEETINGS**

There shall be an annual meeting at such time and place and of such a character as the Executive Committee shall determine. Special meetings of the Commission may be called at any time by the President or at the request of three members.

## Article VI

### QUORUM

Seven members of the commission shall constitute a quorum for the transaction of business.

## Article VII

### AMENDMENTS

This Constitution may be amended at any regular meeting of the Commission by a two-thirds vote of the members of the Commission.

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## STATEMENT OF PRINCIPLES

Formulated, Nov. 4, 1891

Completed, Dec. 9, 1892

Recognizing the evident desire of the evangelical denominations of Maine to do more efficient work for our common Lord, and

Believing that the Holy Spirit is moving Christians toward practical co-operation;

We rejoice in the progress already made in this direction, and desire to affirm our convictions as follows:

That the churches in the cities and larger towns would do well to co-operate according to the plans of the National Federation of Churches, or others of a similar nature;

That church extension into destitute communities should be conducted, as far as practicable, according to the following considerations:

1. No community, in which any denomination has any legitimate claim, should be entered by any other denomination through its official agencies without conference with the denomination or denominations having said claims.

2. A feeble church should be revived, if possible, rather than a new one established to become its rival.

3. The preferences of a community should always be regarded by denominational committees, missionary agents, and individual workers.

4. Those denominations having churches nearest at hand should, other things being equal, be recognized as in the most advantageous position to encourage and aid a new enterprise in their vicinity.

5. In case one denomination begins gospel work in a destitute community it should be left to develop that work without other denominational interference.

6. Temporary suspension of church work by any denomination occupying a field should not be deemed sufficient warrant in itself for entrance into that field by another denomination. Temporary suspension may be deemed abandonment when a church has had no preaching and held no meetings for an entire year or more.

7. All questions of interpretation of the foregoing statements, and all cases of friction between denominations, or churches of different denominations, should be referred to the Commission through its Executive Committee.

Added March 7, 1910:

8. The missionary agents of all denominations in the State are requested to give attention to the religious condition and needs of

the foreign speaking people of the State. When a denomination undertakes work for a foreign speaking people in a given community, no other denomination shall be expected to begin similar work in the same community, excepting under the approval of the commission.

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## VOTES WHICH DEFINE THE POLICY AND THE METHODS OF THE COMMISSION

### *Expenses of Delegates*

To request the denominations to pay the expenses, each of its own delegates in attending the meetings of the Commission.

April 11, 1904.

### *Expenses of the Commission*

To assess the necessary expenses of the Commission (such as for stationery, postage, and the publication of literature), in equal parts upon the co-operating denominations.

January 24, 1905.

### *Procedure in Entering Complaints*

Complaints of friction between denominations in a locality, or requests for hearings, shall be referred to the member of the executive committee of the denomination involved, and he shall make a preliminary examination; and then, if he deems the case of sufficient importance, he shall refer it to the

executive committee as a whole through the  
secretary. February 28, 1906

#### *Summer Visitors and Rural Churches*

The president was requested to voice the desire of the commission, in some periodical of national circulation, that summer visitors, who come in large numbers into the state and affect in important ways the religious life of our country towns, should co-operate, as far as possible, with the local churches in their services and work. February 28, 1906.

#### *Reciprocity Between Denominations*

For the purposes of preventive and constructive co-operation it was recommended:

1. That the denominations, through their supervising representatives, such as state agents, home missionaries or presiding elders, report to the Commission the names of towns in which a union of churches may seem desirable, in order that the Commission may serve as a clearing-house and bureau of reciprocity.
2. That the Commission then shall consider the conditions in these several towns, the constituencies of the churches and the changes which would appear desirable for the best welfare of the communities, and, when the Commission finds that an equitable ex-

change can be made so that in one town denomination A may surrender to denomination B its church interests and in another town denomination B can surrender an equal interest to denomination A, then the Commission shall recommend to the two denominations such an exchange.

3. That such reciprocal exchanges shall be contemplated only between those denominations which distinctly commit themselves to the plan, and the interests of other denominations shall be in no wise molested by recommendations of the Commission.

4. It is recognized that this plan requires great care and consideration in its execution lest the prejudices and the feelings of local church members be ignored and ideal states be sought which are not practical. Particularly must all conscientious scruples be carefully safeguarded and good feeling and brotherly love be preserved.

5. This plan distinctly confesses that the so-called "union" churches, while approved in some places, yet incur so many perils, through their lack of associational fellowship or superior ecclesiastical supervision, through having no larger missionary interests, home or foreign, and no approved ministry from which to secure pastoral care, as to be un-

wise organizations to encourage. This plan aims at consolidating religious forces and leaving them within the limits of denominational fellowship.                      January 24, 1905.

Since Feb. 22, 1907 there has been a Committee on Reciprocity, to recommend and foster mutual exchanges between denominations. Denominational agents serve on this committee. More than fifty instances of reciprocal exchanges have been reported. Many exchanges have been made which have not been reported.

#### *Work Amongst Foreigners*

On Nov. 12, 1909, a conference on Work among Foreign Speaking People in Maine was held in Portland. As a result statistics of foreign speaking people in one hundred and nineteen towns were gathered, and the denominations were stimulated to do more for this class of citizens. Article 8 was added to the Statement of Principles.

#### *Rural Betterment*

A Conference on Rural Betterment was held, on call of the Commission, in Waterville, May 25, 1910. The churches, the schools and the Granges of the State were brought into alliance, at least for the recognition of common tasks and responsibilities, and the need of sympathetic co-operation. Twenty thou-

sand circulars, calling attention to these common interests and mutual relations, were distributed.

#### *A Federated Church.*

In 1910 a plan was set forth of a Federated Church, for communities in which several small churches exist, each too weak to maintain efficient services independently. This has proven of little, or no, practical value, as the direct responsibility of a single denomination has usually been brought to bear upon needy communities.

#### *A Missionary on Wheels.*

By vote of June 30, 1910, the Maine Bible Society was asked to put in the field a missionary, or missionaries, on wheels (i. e. with horse and carriage), to have pastoral, educational and agricultural oversight of a limited area, a town, or group of towns, in which other agencies are not active, and represent by frequent visits, in person and by friendly counsel, the better aspects of the grange, the school and the church.

#### *Survey of the State.*

In 1912 a committee was appointed to make a careful survey of at least a part of the State, with reference to economic, educational, social, moral and religious condi-

tions. With the co-operation of the secretary of the Laymen's movement of the State Young Men's Christian Association, this was commenced in Kennebec County, and is still in progress.

*What the Commission Has Done in Twenty Years.*

1. The Commission has removed much destructive competition between churches.

2. In several notable instances it has formed church partnerships, for the commencement of religious work in new communities.

3. It has prevented the intrusion of one denomination into the field belonging to another.

4. It has awakened and cultivated the Good Samaritan spirit among denominations, so that officials of one have actually protected and aided the work of another.

5. It has inaugurated a plan of reciprocal exchanges between denominations.

6. It has encouraged a wiser and more business-like care of all religious interests in the State.

7. It has directed the attention of denominational agents to the religious needs of foreign speaking people within the State.

8. It has undertaken to ally social and religious organizations for the improvement of conditions in rural communities.

9. It has created a spirit of good will amongst denominations, so that in their work one of their first thoughts is of the interests and the welfare of others.

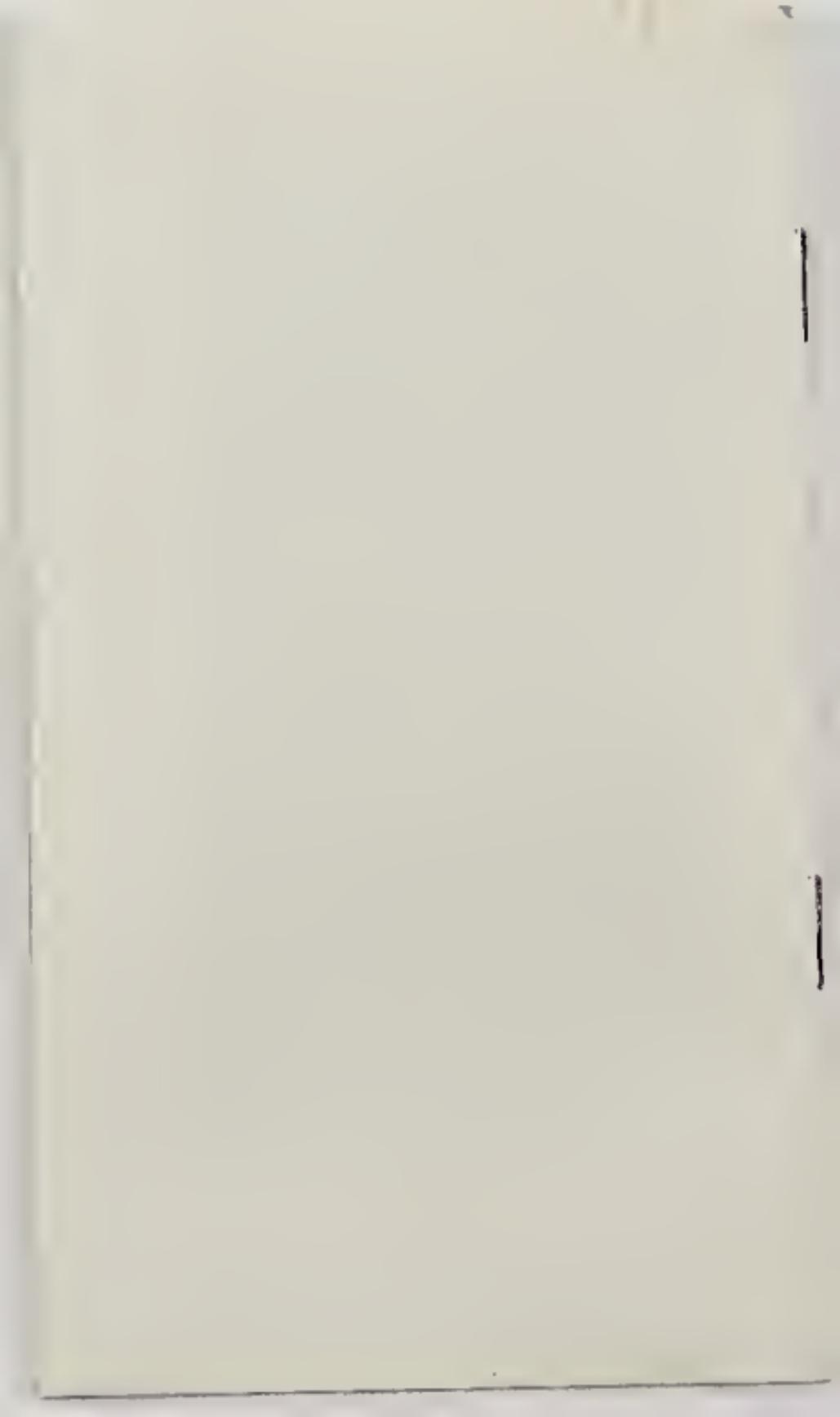
10. In 1895 the Commission obtained the enactment of a law now embodied in the Revised Statutes as Section 33 of Chapter 16, entitled, "Protection of Property Dedicated to Pious Uses," in accordance with which titles to property, the legal custodian of which, once a church or parish, has been lost or forgotten, or otherwise in doubt, may be recovered and vested in the denomination whose claims in equity may be shown before a court of record.

11. The principles which were formulated in 1891 and embodied in the platform of this commission have been repeated throughout our country more than many of us realize. There are twenty-one state federations reported in this country; ninety-four city and town federations; and thirty-five county or district federations. These are figures given by the Federal Council of Churches last September. In most of the constitutions, or platforms of the State Federations, and in

many of the constitutions of the local federations the phrasing which we adopted more than twenty years ago has been repeated. In planning for the better work of the Kingdom in Maine we have been helping the nation.

Our Maine plan of reciprocal exchanges was recommended to the Federal Council of Churches of Christ in America in Chicago last December by the Home Missions Commission, and was approved by the Federal Council as an ideal for adoption in all parts of the country.

It has often been proposed that our Commission should change its name, modify its constitution, or perhaps enlarge the scope and sphere of its activities. At present we see no reason why the name which has served for twenty-three years should be changed; it bars no fellowship; it suggests no oddities or incongruities. Nor do reasons appear why the constitution should be altered, unless it be to enlarge the membership of the Commission and include more denominations. We are not restricted in our activities; we can take on those functions which may appear at any time feasible; we are capable of development and growth without the fetters and restriction of phrases and declarations which may soon be dead letters.



FOREIGN  
MISSIONS CONFERENCE  
OF  
NORTH AMERICA

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Pre-Conference Reports

(UNCORRECTED)  
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CONTAINING:  
DIRECTORY OF BOARDS AND SOCIETIES, CONSTITUTION, OFFICERS AND  
COMMITTEES, BOARDS CONTRIBUTING TO EXPENSE OF CON-  
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JANUARY 14-16, 1914



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John R. Hague, Field Sec'y for Home Field, 2244 North 29th St., Philadelphia, Pa.

INTERNATIONAL COMMITTEE YOUNG MEN'S CHRISTIAN ASSOCIATION, FOREIGN DEPARTMENT

W. D. Murray, Chairman, 124 East 28th St., New York.  
John R. Mott, LL.D., Sec'y, 124 East 28th St., New York.  
H. P. Andersen, Assoc. Sec'y, 124 East 28th St., New York.  
E. T. Colton, Assoc. Sec'y, 124 East 28th St., New York.  
B. H. Faucher, Treas., 124 East 28th St., New York.

FOREIGN DEPARTMENT OF THE NATIONAL BOARD OF THE Y. W. C. A., U. S. A.  
Miss Harriet Taylor, Sec'y, 600 Lexington Avenue, New York, N. Y.

CHRISTIAN AND MISSIONARY ALLIANCE

Rev. A. B. Simpson, Pres't, 600 Eighth Avenue, New York.  
Rev. A. E. Funk, Gen. Sec'y, 690 Eighth Avenue, New York.  
David Crear, Treas., 237 W. 105th St., New York.

CHINA INLAND MISSION

Rev. H. W. Frost, Home Director, Germantown, Philadelphia, Pa.  
William Y. King, Sec'y-Treas., Germantown, Philadelphia, Pa.

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Hon. Samuel B. Capen, LL.D., Chairman, 14 Beacon St., Boston,  
Mass.  
Mornay Williams, Vice-Chairman, 25 Liberty St., New York.  
Col. E. W. Halford, Second Vice-Chairman, 1 Madison Ave., New  
York.  
J. Campbell White, Gen. Sec'y, 1 Madison Avenue, New York.  
William B. Millar, Gen. Sec'y, 1 Madison Avenue, New York.  
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W. D. Doughty, Educational Sec'y, 1 Madison Avenue, New York.

\*STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS

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J. Lovell Murray, Educational Sec'y, 600 Lexington, Ave., New  
York.  
Wilbert P. Smith, Candidate Sec'y, 600 Lexington Ave., New York.  
James M. Speers, Treas., New York.

\*MISSIONARY EDUCATION MOVEMENT

Harry Wade Hicks, Gen. Sec'y, 156 Fifth Avenue, New York.  
Harry S. Myers, Ass't Gen. Sec'y, 156 Fifth Avenue, New York.  
Charles V. Vickrey, Assist. Gen. Sec'y, 156 Fifth Avenue, New York.  
Morris W. Ehnes, Editorial Sec'y, 156 Fifth Avenue, New York.  
R. E. Diffendorfer, Publication Agent, 156 Fifth Ave., New York.  
James B. Mershon, Publication Agent, 156 Fifth Avenue, New York.  
James S. Cashman, Treas., 156 Fifth Avenue, New York.

TRUSTEES OF THE CANTON CHRISTIAN COLLEGE

Rev. Charles A. Stoddard, D.D., LL.D., President, New York.  
Samuel Train Dutton, LL.D., Vice-President, New York.  
W. Henry Grant, Sec'y and Treas., 156 Fifth Avenue, New York.

THE UNIVERSITY MEDICAL SCHOOL IN CANTON, CHINA

Edward C. Wood, Chairman, Howard Houston Hall, University of  
Pennsylvania, Philadelphia.  
Thomas S. Evans, Sec'y, Howard Houston Hall, W. Philadelphia,  
Pa.

THE HARVARD MEDICAL SCHOOL OF CHINA (SHANGHAI)

Charles W. Eliot, LL.D., President.  
Charles Francis Adams, 2d Treas., 50 State St., Boston, Mass.  
W. Stewart Whittemore, M.D., Sec'y, 39 Brattle St., Cambridge  
Mass.

YALE FOREIGN MISSIONARY SOCIETY (CHANGSHA, CHINA)

William H. Sallmon, Executive Sec'y and Treas., Yale University,  
New Haven, Conn.

Rev. Harlan P. Beach, D.D., Gen. Sec'y, 348 Willow St. New Haven, Conn.

TRUSTEES OF THE SYRIAN PROTESTANT COLLEGE (BEIRUT)

Rev. D. Stuart Dodge, D.D., President, 99 John St., New York.  
William M. Kingsley, Treasurer, 45 Wall St., New York.  
Rev. James S. Dennis, D.D., Sec'y, Box 175, Montclair, N. J.

TRUSTEES OF ROBERT COLLEGE (CONSTANTINOPLE)

Cleveland H. Dodge, Esq., President, 99 John St., New York.  
Rev. Edward B. Coe, D.D., Sec'y, 156 Fifth Avenue, New York.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Prof. Shailer Mathews, Pres't, 215 Fourth Ave., New York.  
Rev. Chas. S. Macfarland, Sec'y, Room 1611 215 Fourth Avenue, New York.

UNITED SOCIETY OF CHRISTIAN ENDEAVOR

Rev. Francis E. Clark, D.D., Pres't, Tremont Temple, Boston, Mass.  
William Shaw, Gen. Sec'y, Tremont Temple, Boston, Mass.

WORLD'S SUNDAY SCHOOL ASSOCIATION

Dr. George W. Bailey, President, Philadelphia, Pa.  
E. K. Warren, Chairman, Three Oaks, Michigan.  
Marlon Lawrence, Gen. Sec'y, Hartford Bldg., Chicago, Ill.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA

Miss S. D. Doremus, Gen. Cor. Sec'y, 67 Bible House, Astor Place, New York, N. Y.

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\*Promoting Societies.

## CONSTITUTION

### NAME.

The name of the Conference of the Foreign Missions Boards in the United States and Canada shall be THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA.

### OBJECT.

This Conference is organized primarily for the consideration of questions relating to the Administration of Foreign Missions and for the investigation and consideration of matters of practical interest to the participating Boards and Societies. It is the agent of all the Societies, individually and collectively, for securing information and for promoting the measures that shall conserve the best interests of all. The value of all its declarations will in a large measure rest in the thoroughness of its investigations, in the sanity of its methods of procedure, and in the reasonableness of its conclusions. The object of the Conference is to foster and promote a true science of missions.

The meetings of the Conference are not held for the purpose of exploiting or endorsing the work of any organization or society; therefore the time of the meetings shall not be taken up for this purpose, except as called for by some Conference Committee.

### MEETINGS.

The meetings shall be held annually in January, at such time and place as may be designated by the preceding Conference or by the Committee of Arrangements.

### MEMBERSHIP.

All Foreign Missionary Boards and Societies having separate church constituencies in the United States and Canada, and with an annual income of not less than \$20,000, shall be entitled to be represented in the Conference by not to exceed four executive officers; and Societies with an annual income of less than \$20,000 shall be entitled to be represented by one executive officer.

In addition to these representatives, each Society having an income of from \$20,000 to \$250,000, shall be entitled to one elected delegate; from \$250,000 to \$500,000, two elected delegates; from \$500,000 to \$1,000,000, three elected delegates; and more than \$1,000,000, four elected delegates. Societies having more than four executive officers may, at their discretion, include their additional executive officers among the elected delegates to which they are entitled.

[Resolved, That in re the Report of the Credentials Committee the following interpretation of the constitution regarding membership be confirmed:

1. That for purposes of representation in this Conference each Board determine for itself who are its executive officers and report to the Secretary of this Conference.
2. Denominational Boards and Societies organized for the purpose of carrying on the foreign mission work of their denominations shall be entitled to representation in this Conference. Those denominational societies and boards conducting both Home and Foreign Missions shall base their representation on their expenditures for foreign missions and report as executive officers those related to the Department of Foreign Missions.

3. That the budget of Women's Foreign Mission Boards, auxiliary to the general Boards, be included in the budget of the general Boards upon which representation in the Conference is based, and that women may be included in the representation of such Boards.

4. That Women's Foreign Mission Boards or Societies which are independent of the general Boards shall be entitled to membership in this Conference on the regular basis.

5. That the Secretary of the Conference furnish suitable credential blanks to the Boards and Societies belonging to the Conference at least sixty days in advance of the meeting of the Conference.]

The basis of representation of the following Societies, because of their close relations to foreign missionary work as interdenominational co-operating agencies which send out missionaries, in consultation with the Church Boards and Societies, to serve the common interest, shall be the same as that of the Societies having separate church constitencies:

The American Bible Society.

The International Committee of the Young Men's Christian Association.

The following Societies, because of their close relation to foreign missionary work as interdenominational co-operating agencies which serve the common interest at the home base, in consultation with the Church Boards and Societies, shall be entitled to one delegate each:

The Missionary Education Movement.

The Student Volunteer Movement.

The Laymen's Missionary Movement.

The American Tract Society.

Distinguished guests, foreign missionaries, members of Foreign Mission Boards and Societies who are not delegates, and officers and members of the Executive Committees of international and nondenominational agencies directly interested in foreign missionary work, may be invited by the Committee of Arrangements to sit as corresponding members, with the privileges of participation in the discussions, but without power to vote.

#### OFFICERS.

The officers of the Conference shall consist of a Chairman, two Vice-Chairmen, and a Secretary and Treasurer. The offices of Secretary and Treasurer may be vested in one person.

These officers shall be elected at the close of the annual session to serve ad interim and until the close of the following annual session, or until their successors are elected.

The Chairman, or in his absence, one of the Vice-Chairmen, shall preside, or be responsible for securing a presiding officer, at each session of the Conference.

The Secretary shall keep all records and be a member ex-officio of all Committees.

#### COMMITTEES.

The principal work of the Conference shall be done through Committees, whose members shall be chosen, except when appointed for temporary service, in three classes, in such a way that the term of one-third of the members shall expire each year. All permanent Committees shall be chosen upon nomination by the Committee on Nominations, excepting the Committee on Nominations itself, which shall be nominated by the Business Committee. The number, con-

tinuation and size of these Committees shall be regulated by the extent and importance of the service they are to render.

The membership of the following permanent Committees shall be as stated:

Of Reference and Counsel, 12 members; of Arrangements for Annual Meeting, 9; of Religious Needs of Anglo-American Communities on the Mission Field, 6; on Credentials, 6; on Nominations, 9; on the Home Base (including relations of Boards to interdenominational agencies whose work is at the home base), 9.

In each case the first person named shall be the convener of the committee; but each committee shall elect its own officers. Committees shall have the right to fill vacancies *ad interim*.

The Business Committee of each Conference shall be appointed at the opening session on nomination of the Committee of Arrangements. Other Committees may be appointed from time to time either for permanent or temporary service as the Conference may direct.

"No member of the Conference shall be eligible for service upon any one of these permanent Committees for more than two full terms, without at least one year's retirement, reckoning to begin from the adoption of this measure. Exception may be made to this rule by the unanimous recommendation of the Nominating Committee, unanimously endorsed by the Conference."

#### DUTIES OF PERMANENT COMMITTEES.

The duties of the *Committee of Reference and Counsel* shall include such features as, "(a) suggestions in regard to unoccupied fields; (b) negotiations with governments; (c) consideration of questions arising on the mission field between the missions of different Boards, as they may be referred to it; (d) such other questions as may be referred to it from time to time; (e) original action in cases requiring immediate attention and not involving questions of policy regarding which there might be essential differences of opinion; (f) act for the Conference *ad interim* in all matters calling for executive action, in so far as definite authority and power may not have been committed to regular or special Committees."

*The Committee on the Home Base* shall consider questions relating to the cultivation of the home Churches and the relations of mission Boards represented in the Conference to interdenominational agencies, in so far as these agencies concern the home base.

*The Committee on Religious Needs of Anglo-American Communities in Mission Fields* shall study the moral and religious conditions of such communities in foreign mission lands, report to the Conference the result of their studies, and render in the name of the Conference whatever assistance may be possible in securing and supporting suitable pastors, providing appropriate church buildings and in creating a wholesome and intelligent religious life among these communities.

*The Committee of Arrangements* shall prepare the program and make all necessary provision for the sessions of the Conference and attend to any and all matters referred to it by the Conference.

*The Committee on Credentials* shall make up the roll of the Conference and consider all questions relating to the membership of the same.

*The Committee on Nominations* shall present annually lists of nominees to fill vacancies in all of the permanent Committees except its own, and make nominations in all cases referred to it by the Conference.

#### COMMITTEE REPORTS.

The reports of the more permanent Committees, and also of important temporary Committees, shall be presented in type to all of the Boards and Societies that have membership in the Conference, at least four weeks before the assembling of the annual Conference.

No Committee, without special vote of the Conference, shall occupy more than fifteen minutes in presenting its report to the Conference, except the Committee of Reference and Counsel, which shall be allowed thirty minutes.

"In preparing its report, each Committee shall consider separate topics by themselves, concluding each topic with whatever finding or recommendation it desires to propose. Each topic with resolution or recommendation shall be discussed and disposed of by the Conference before the following topic of the same report is considered, except as may be called for by the Conference. Ample opportunity shall be given for discussion, a member of the Conference having a second privilege of the floor upon a single topic only when no other member desires to speak. Every member shall have equal opportunity to speak upon each separate resolution."

#### RESOLUTIONS

All resolutions and recommendations and motions presented by any Committee or offered from the floor, may, by common consent, be acted upon by the Conference at once and permanently disposed of, but if any member objects (except in the case of matters of routine) the question under consideration shall be referred to the Business Committee and shall not be voted upon by the Conference until reported back by the Business Committee with its recommendations thereon. No resolution shall be considered which deals with theological or ecclesiastical questions that represent denominational differences, and if such resolutions are presented, the Chairman shall rule them out of order.

#### EXPENSES.

The expenses of the delegates shall be met by their respective Boards or by the delegates themselves. In addition, for the general expenses of the Conference, each Board and Society shall be asked to contribute in proportion to the income which forms its basis of representation.

#### REPORTS OF THE CONFERENCE.

The reports of the Committees as amended, the discussions thereon, and the findings of the Conferences shall be published annually, in such number as the various Boards and Societies may order.

#### QUORUM AND AMENDMENTS.

Twenty-five members shall constitute a quorum.

These rules and by-laws may be amended by a two-thirds vote of those present at any session of the Conference, provided notice of the proposed change has been given in writing to the Boards entitled to representation in the Conference and to the Committee of Arrangements at least one month before the vote is called for.

## OFFICERS AND COMMITTEES

Officers to serve until close of the Twenty-first Conference, 1914.

Rev. Charles R. Watson, D.D. . . . Chairman.  
Rev. A. McLean, D.D. . . . . . First Vice-Chairman.  
Mr. James Wood . . . . . Second Vice-Chairman.  
Mr. W. Henry Grant . . . . . Secretary and Treasurer.

### COMMITTEES

The above four officers constitute the Finance Committee.

The Secretary is ex-officio a member of all committees.

The committees are elected to serve until the close of Conference in the year indicated.

### ARRANGEMENTS FOR 1914.

William I. Haven (1914), John W. Wood (1914), H. P. Andersen (1914).  
A. R. Bartholomew (1915), Egbert W. Smith (1915), W. I. Chamberlain (1915).  
Edward L. Smith (1916), J. G. Brown (1916), Mrs. John M. Cornell (1916).

### CREDENTIALS

F. C. Klein (1914), J. G. Brown (1914).  
Fim Murra (1915), M. T. Morrill (1915).  
George Drach (1916), E. H. Rawlings (1916).

### REFERENCE AND COUNSEL

A. J. Brown, Chairman (1914), W. R. Lambuth (1914), T. S. Barbour (1914), T. E. E. Shore (1914).  
J. L. Barton (1915), A. S. Lloyd (1915), C. R. Watson (1915), R. P. Mackay (1915).  
John R. Mott (1916), A. McLean (1916), F. M. North (1916), T. B. Ray (1916).

### NOMINATIONS

W. R. Lambuth (1914), S. J. Corey (1914), F. P. Turner (1914).  
Enoch F. Bell (1915), George Johnson (1915), S. S. Hough (1915).  
T. E. E. Shore (1916), S. H. Chester (1916), E. T. Horn (1916).

### HOME BASE

A. W. Halsey (1914), H. W. Hicks (1914), W. B. Millar (1914).  
C. H. Patton (1915), George Innes (1915), A. E. Armstrong (1915).  
F. P. Haggard (1916), W. W. Finson (1916), S. Earl Taylor (1916).

### COMMITTEE ON EFFICIENCY

C. H. Patton, A. W. Halsey, S. Earl Taylor, A. McLean, F. P. Haggard, James L. Barton, C. R. Watson, O. R. Judd, A. E. Marling, Bishop Lloyd, R. E. Speer, J. E. Leaycraft, Dwight H. Day, A. C. Farrell.

### ANGLO-AMERICAN COMMUNITIES

Robert E. Speer (1914), A. E. Marling (1914).  
S. H. Chester (1915), J. E. Leaycraft (1915).  
T. E. E. Shore (1916), W. J. Schieffelin (1916).

MISSIONARY MAGAZINE

Stanley White, Chairman, John R. Mott, Charles R. Watson, John W. Wood, F. P. Haggard, H. W. Hicks, Charles H. Fahs, T. E. E. Shore, Harlan P. Beach, Walter R. Lambuth.

MISSIONARY MAGAZINE ADVISORY

W. I. Haven (1914), T. E. E. Shore (1914), C. R. Watson (1914).  
John W. Wood (1915), F. P. Haggard (1915), T. B. Ray (1915).  
Stanley White (1916), F. M. Rains (1916), L. B. Wolf (1916).

BOARD OF MISSIONARY PREPARATION

W. D. Mackenzie, Chairman, A. S. Lloyd, R. P. Mackay, Homer C. Stuntz, Helen B. Calder, Ernest D. Burton, E. Y. Mullins, C. R. Erdman, W. L. Robbins, Henry C. King, C. A. Johnston Ross—(1914).

Robert E. Speer, T. E. Egerton Shore, Chas. R. Watson, Mrs. A. F. Schauflier, John H. Strong, George W. Knox, Wilbert W. White, C. T. Paul, James E. Russell, T. H. P. Sailer, John R. Mott—(1915).

James L. Barton, Martin G. Brumbaugh, C. E. Brown, Edward C. Capen, Wm. I. Chamberlain, Treasurer; Luther H. Gulick, F. P. Haggard, W. W. Moore, T. R. O'Meara, F. P. Turner, Secretary; Harlan P. Beach, Addie Grace Wardle—(1916).

COMMITTEE ON ANNUITIES

Rev. J. L. Amerman, D.D., Chairman; E. Walter Roberts, Prof. Alfred W. Anthony.

COMMITTEE ON BANKING IN THE FIELD

Dwight H. Day, Chairman; Frank H. Wiggin, James M. Snyder.

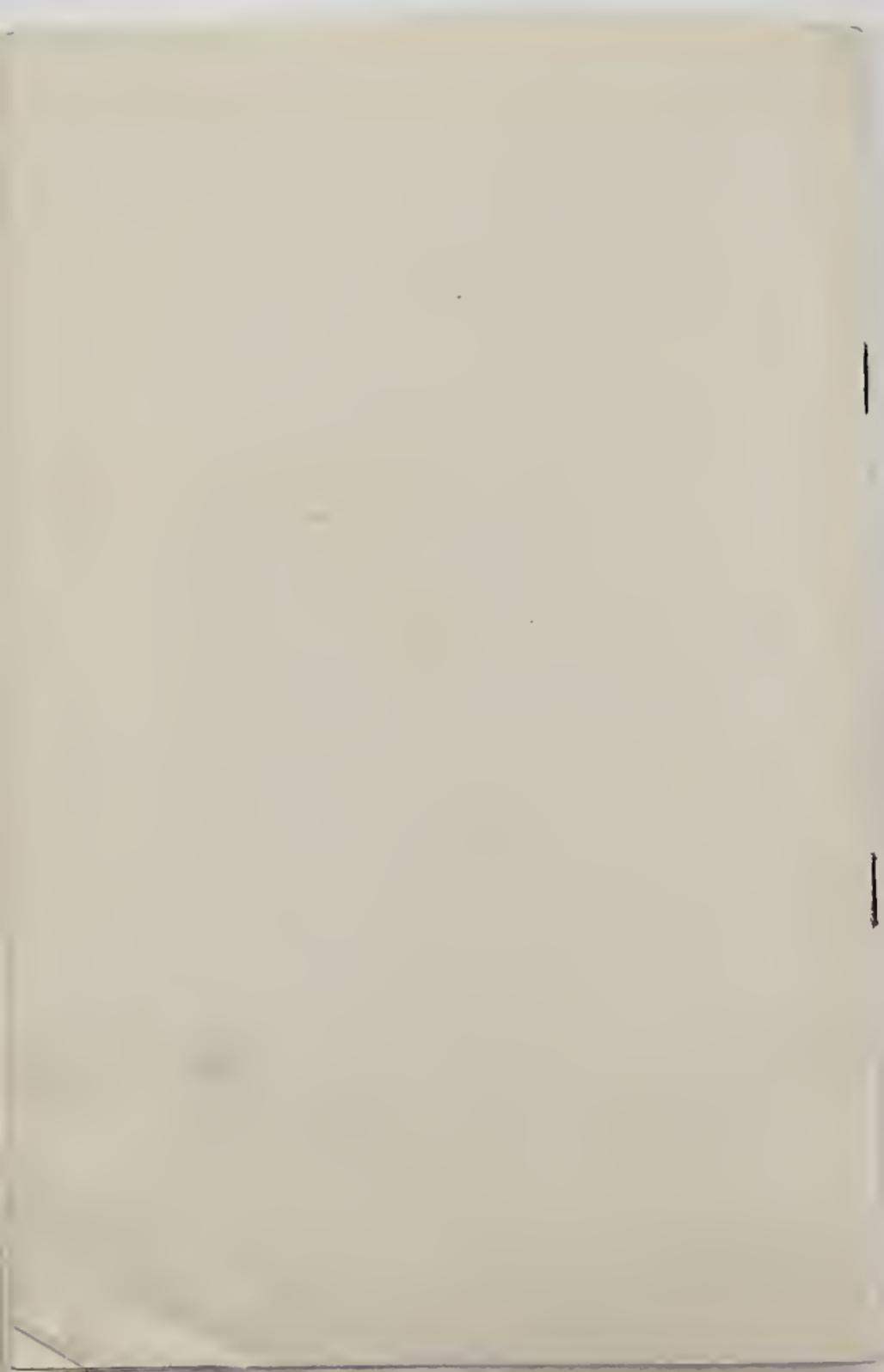
COMMITTEE ON THE AUDITING OF ACCOUNTS ON THE FIELD AND THE  
MATTER OF OVERDRAFTS ON APPROPRIATIONS

Ernest S. Butler, Chairman; L. B. Wolf, George Johnson.

**BOARDS CONTRIBUTING TO THE EXPENSES OF  
THE CONFERENCE 1913-14**

American Board of Commissioners for Foreign Missions..	\$262 23
American Baptist Foreign Missionary Society.....	178 00
Woman's Baptist Foreign Missionary Society .....	30 00
Southern Baptist Convention .....	130 00
National Baptist Convention .....	5 00
Foreign Christian Missionary Society (Disciples).....	100 00
Christian Woman's Board of Missions .....	45 00
Missionary Society, Church of England in Canada.....	38 75
Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.....	195 00
American Friends' Board of Foreign Missions.....	12 50
Foreign Missionary Association of Friends of Philadelphia General Synod, Evangelical Lutheran Church in the U. S. A. ....	2 50
General Council, Evangelical Lutheran Church in N. A..	27 50
United Synod, Evangelical Lutheran Church, South.....	15 00
Board of Foreign Missions, Methodist Episcopal Church..	4 00
Woman's Foreign Missionary Society, Methodist Episcopal Church .....	250 50
Board of Missions, Methodist Episcopal Church, South....	100 00
Woman's Board Foreign Missions, M. E. Church, South....	130 00
Missionary Society, Methodist Church, Canada .....	70 00
Board of Foreign Missions, Methodist Protestant Church..	48 00
General Missionary Board, Free Methodist Church of N. A.	5 00
Missionary Society of the Evangelical Association .....	14 00
Society of United Brethren for Propagating the Gospel Among the Heathen (Moravian Church).....	10 00
Board of Foreign Missions, Presbyterian Church in the U. S. A. ....	5 00
Executive Committee of Foreign Missions of the Presby- terian Church in the U. S. (South).....	470 00
Foreign Missions Committee Presbyterian Church in Cau- ada .....	125 00
Board of Foreign Missions, Reformed Church in America	56 00
Board of Foreign Missions, Reformed Church in the U. S.	63 75
Foreign Missionary Society, United Brethren in Christ....	32 50
Board of Foreign Missions, United Presbyterian Church of N. A. ....	12 50
United Evangelical Church Missionary Society .....	112 00
American Advent Mission Society .....	7 50
American Bible Society .....	5 00
American Tract Society .....	80 55
China Inland Mission .....	10 00
International Committee, Y. M. C. A.....	10 00
Christian and Missionary Alliance .....	87 50
Student Volunteer Movement .....	43 00
Missionary Education Movement .....	11 75
	12 50
<b>Total .....</b>	<b>\$2,826 53</b>





# PLAN OF UNION

ADOPTED BY THE AMERICAN COUNCIL ON  
ORGANIC UNION OF CHURCHES OF CHRIST

Held in Witherspoon Hall, Philadelphia, Pa.

February 3-6, 1920

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"This Council instructs the Ad Interim Committee to present the Plan to the supreme governing or advisory bodies of the several communions in such manner as the Committee shall devise and at its discretion to such other evangelical denominations as may not here be represented."

WILLIAM H. ROBERTS, *President*      RUFUS W. MILLER, *Secretary*,  
Witherspoon Building,                      15th and Race Streets,  
Philadelphia, Pa.                              Philadelphia, Pa.

## PREAMBLE:

WHEREAS: We desire to share, as a common heritage, the faith of the Christian Church, which has, from time to time, found expression in great historic statements; and

WHEREAS: We all share belief in God our Father; in Jesus Christ, His only Son, our Saviour; in the Holy Spirit, our Guide and Comforter; in the Holy Catholic Church, through which God's eternal purpose of salvation is to be proclaimed and the Kingdom of God is to be realized on earth; in the Scriptures of the Old and New Testaments as containing God's revealed will, and in the life eternal; and

WHEREAS: Having the same spirit and owning the same Lord, we none the less recognize diversity of gifts and ministrations for whose exercise due freedom must always be afforded in forms of worship and in modes of operation:

## PLAN:

Now, we the Churches hereto assenting as hereinafter provided in Article VI do hereby agree to associate ourselves in a visible

body to be known as the "United Churches of Christ in America," for the furtherance of the redemptive work of Christ in the world. This body shall exercise in behalf of the constituent Churches the functions delegated to it by this instrument, or by subsequent action of the constituent Churches, which shall retain the full freedom at present enjoyed by them in all matters not so delegated.

Accordingly, the Churches hereto assenting and hereafter thus associated in such visible body do mutually covenant and agree as follows:

I. *Autonomy in purely denominational affairs.*

In the interest of the freedom of each and of the coöperation of all, each constituent Church reserves the right to retain its creedal statements, its form of government in the conduct of its own affairs, and its particular mode of worship:

In taking this step, we look forward with confident hope to that complete unity toward which we believe the Spirit of God is leading us. Once we shall have coöperated wholeheartedly, in such visible body, in the holy activities of the work of the Church, we are persuaded that our differences will be minimized and our union become more vital and effectual.

II. *The Council.* (How Constituted.)

The United Churches of Christ in America shall act through a Council and through such Executive and Judicial Commissions, or Administrative Boards, working *ad interim*, as such Council may from time to time appoint and ordain.

The Council shall convene as provided for in Article VI and every second year thereafter. It may also be convened at any time in such manner as its own rules may prescribe. The Council shall be a representative body.

Each constituent Church shall be entitled to representation therein by an equal number of ministers and of lay members.

The basis of representation shall be: two ministers and two lay members for the first one hundred thousand or fraction thereof of its communicants; and two ministers and two lay members for each additional one hundred thousand or major fraction thereof.

### III. *The Council. (Its Working.)*

The Council shall adopt and promulgate its own By-Laws and rules of procedure and order. It shall define the functions of its own officers, prescribe the mode of their selection and their compensation, if any. It shall provide for its budget of expense by equitable apportionment of the same among the constituent Churches through their supreme governing or advisory bodies.

### IV. *Relation of Council and Constituent Churches.*

The supreme governing or advisory bodies of the constituent Churches shall effectuate the decisions of the Council by general or specific deliverance or other mandate whenever it may be required by the law of a particular state, or the charter of a particular Board, or other ecclesiastical corporation; but, except as limited by this Plan, shall continue the exercise of their several powers and functions as the same exist under the denominational constitution.

The Council shall give full faith and credit to the authenticated acts and records of the several governing or advisory bodies of the constituent Churches.

### V. *Specific Functions of the Council.*

In order to prevent overlapping, friction, competition or waste in the work of the existing denominational boards or administrative agencies, and to further the efficiency of that degree of coöperation which they have already achieved in their work at home and abroad:

(a) The Council shall harmonize and unify the work of the United Churches.

(b) It shall direct such consolidation of their missionary activities as well as of particular Churches in over-churched areas as is consonant with the law of the land or of the particular denomination affected. Such consolidation may be progressively achieved, as by the uniting of the boards or Churches of any two or more constituent denominations, or may be accelerated, delayed, or dispensed with, as the interests of the Kingdom of God may require.

(c) If and when any two or more constituent Churches, by their supreme governing or advisory bodies, submit to the Coun-

cil for its arbitrament any matter of mutual concern, not hereby already covered, the Council shall consider and pass upon such matter so submitted.

(d) The Council shall undertake inspirational and educational leadership of such sort and measure as may be proper, under the powers delegated to it by the constituent Churches in the fields of Evangelism, Social Service, Religious Education, and the like.

VI. The assent of each constituent Church to this Plan shall be certified from its supreme governing or advisory body by the appropriate officers thereof to the Chairman of the Ad Interim Committee, which shall have power upon a two-thirds vote to convene the Council as soon as the assent of at least six denominations shall have been so certified.

#### VII. *Amendments.*

This plan of organic union shall be subject to amendment only by the constituent Churches, but the Council may overture to such bodies any amendment which shall have originated in said Council and shall have been adopted by a three-fourths vote.)

NOTE: The Churches represented in the Council were the Armenian, Baptist, The Christian Church, Christian Union of United States, Congregational, Disciples, Evangelical Synod of North America, Friends (two branches), Methodist (Primitive), Methodist Episcopal, Moravian, Presbyterian Church in United States of America, Protestant Episcopal, Reformed Episcopal, Reformed Church in the United States, United Presbyterian, Welsh Presbyterian.

"The attention of the constituent Churches is called to the fact that the assent called by Article VI of the Plan should be secured in conformity with the constitution of each constituent Church."

# The Movement Toward Church Unity in Local Communities

*A Summary of Experience in the  
Field of Co-operation*

By

ALFRED WILLIAMS ANTHONY

Executive Secretary of the Home Missions Council



156 Fifth Avenue  
New York City  
1920

## Foreword

This little pamphlet undertakes to summarize the conclusions which have been wrought out through experience in the field of local church coöperation. It is dominated by no commitment to ideals. Ideals, however, have been the inspiration of the experiences, the results of which are here combined.

The substance of what is here written was prepared as a part of the report of the Committee on the War and the Religious Outlook, a Committee which was appointed by the General War-Time Commission of the Churches.

ALFRED WILLIAMS ANTHONY.

New York City

May, 1920

## The Movement Toward Church Unity in Local Communities

THE theological content of sectarianism is disappearing. The movement has been in progress for a half century, indeed since the Civil War, but has been most rapid during the last twenty-five years. This Great War, through which we have just passed, has given it decisive impetus. Where sectarianism now survives, it is usually of an administrative character, rather than doctrinal, based upon a pride of organization and efficiency rather than in creeds or distinguishing dogmas.

This shifting of emphasis has quickened the tendency toward the unity of Christian forces in small communities. The movement has passed through the following stages:

### *To Stop Waste of Resources.*

I. First in historical order there has been a recognition of the waste of resources due to the competition of small churches, and the maintenance of sectarian groups. The utter failure of denominational competition, has been most clearly demonstrated in the state of Ohio, through studies carried on by Rev. C. O. Gill, and published under the joint authorship of Mr. Gill and Hon. Gifford Pinchot in a book called "Six Thousand Country Churches." All over the nation this waste and failure have been noted; but in the state of Maine the first organization to seek distinctly a cooperative plan as a substitute for wasteful and destructive competition was formed as early as 1890. After thirty years of testing, the principles then laid down are acknowledged to be still sound and valid

as far as they go. Men who have been ministered to in war by protestant chaplains of many churches, and even by Catholics and Jews, are not prepared to support needless churches which duplicate each other's efforts.

II. As a remedy for the ills of sectarianism, communities have tried the "union church," and many are using now the name "community church," meaning often times in reality the same as "union church," despite the different designation. When a church bears no denominational name, has no connection with denominational organizations and enterprises, and in creedal position avoids distinctions and tests, or is neutral toward them, or endeavors to be inclusive of all, it is in effect a union church, whatever may be the name it carries.

### *Arraignment of the Union Church.*

A second step toward unity has come in a clear recognition that the "union church," though designed to promote unity, does not secure the unity desired. Against the union church have arisen out of experience eight irrefutable and fatal charges:

(1) Without the usual associational fellowships and friendships, which Christian organizations require, it lacks occasion for the expression of allegiance, loyalty and devotion.

(2) It lacks adequate outside advice and supervision, with expert and technical help and guidance at critical periods, from Bishop, Superintendent, Secretary, or other denominational leader.

(3) It is subject more than other churches are to deception and abuse from unprincipled and unworthy pastors and preachers, because obliged to secure ministers from the foot-loose variety.

(4) Neither for itself, nor for its Sunday School, has the union church a literature, which is produced by its own associates; and it helps produce none.

(5) The union church promotes no institutions for education, religious or secular, in any large and statesmanlike way. It has therefore, within itself few of the incentives toward light and learning which other churches have.

(6) The union church is impoverished in its religious ideals, because it has no agencies of its own in its behalf, carrying on the great enterprises of home and foreign missions.

(7) Usually the union church lacks a complete system of truth, due to the fact that in its desire to include all and offend none it does not care to express, and so fails to cultivate, deep religious convictions.

(8) The union church, built up of unlike elements, fails in so many instances to evince the spirit of unity and accord, as to have gathered unto itself a reputation for being illiberal, divisive, and quarrelsome.

In the state of Massachusetts are reported more union churches, frankly so-called, than in any other state. These, less than two score in number, hold an annual conference, and, under the guidance of the Massachusetts Federation of Churches, seek to secure the advantages of joint fellowship. Their success is not such as materially to weaken the charges against the union church.

*Federated Churches Serve Temporary Purposes.*

III. A third step which has been taken is in the form of an experiment with what is called "*The Federated Church.*"

To be clear on this point we must distinguish between three uses of this term, "The Federated Church." First, there is the proper use, when two or more churches, each preserving its own organization and connection with its own denomination, unite in some, or all, of their functions under the pastoral care of one man, or one staff of men.

Then secondly there is the looser, less exact use of the term, to describe an organization of individuals who, while retaining membership in earlier churches of their choice, unite in a new church, usually as a temporary expedient, perhaps while in a foreign city, as in the capitals of Europe where many reside for a time, in student communities, in camps, or in cities like Cristobal and Balboa of the Canal Zone. Such churches as these supply a real need under conditions of temporary residence. In their localities, they are similar to "Union Churches," yet differ from them in the important respect of being inter-related, rather than unrelated, to denominations. Strictly speaking, instead of being called "Federated Churches," they should be called *Churches of Federated Christians*.

Then in the third place, the term "Federated Church" has been applied very loosely to almost any kind of a church combination in which different elements have been consolidated even though the result is in fact an ordinary denominational church. A kind of trade value is thought by some people to inhere in the name.

There has been a very strong impulse toward the formation of federated churches. The overhead movements of the last twenty-five years have been in this direction; and the development of that community consciousness,

which during the war brought all people, even of the most diverse types, together in cooperative movements, has helped emphasize the tendency.

Yet the federated church has been on trial long enough, and fairly enough, to satisfy most of its friends, as well as all of its enemies, that it is not the final step toward unity in the local community.

The reasons for discrediting the Federated Church, if set forth in array, would probably be somewhat as follows:

1. A Federated Church at its best is a kind of makeshift and not a final settlement. It is in a state of unstable equilibrium because of a half dozen fluctuating conditions and influences. The question of the pastorate involves recurring adjustments of denominational connection and influence. New members must decide which denominational church they will join, and then the balance of strength is disturbed; or if converts elect to join the "Federation" itself, then an anomalous and unplanned for "union church" is projected into the midst of the several denominational churches, with a resulting confusion and uneasiness in the minds of the saints.

Or, if the Federated Church gets happily by the perplexities of changing pastors and receiving new members, it may come at any moment upon the pitfalls of adjusting denominational benevolences and financial responsibilities, because of varying needs, and new campaigns, or by reason of bequests, or because meeting houses burn down, or decay and must be repaired, and all of the other material and temporal exigencies emerge.

Or some outside influence, unreckoned with and unanticipated, may intrude at any

moment, by the dictum of an ecclesiastical officer of one of the several varieties, or by the expressed wishes of former members, or because of the ambitions of some prominent citizens.

2. A verdict against the Federated Church often rests upon the suspicion that behind it is the intention of one of the parties to take advantage of the others, and by strategy bring them all into a single denominational camp, with obvious gain to that one denomination. When a suspicion of subterfuge, or of ulterior motives, lingers in any mind, enthusiasm for, and fidelity to, that enterprise vanish.

The history of Federated Churches has, we regret to acknowledge, caused many of its former friends to lose faith in it. The thing itself may not be wrong, but it has been used in too many instances for unworthy ends and has thereby become discredited.

3. Then there is the difficulty, and some would call it an impossibility, of keeping up a divided allegiance with impartiality. The Federated Church requires of many people a continued poise of judgment and protracted practice of equity and fair play, for which not all people are adequately equipped. The one pastor who serves two or more organizations, blended as one congregation, must deal justly and impartially with all. If bias, or prejudice, or predilection tincture his ministry, the sense of injustice may develop into resentment, and revolt follow. Committees in the administration of their different duties and influential people, as they serve and lead, must likewise evince the spirit of equity and goodwill, else the federation will fail. So long as human nature is imperfect the utility of the Federated Church will fluctuate with

the varying degrees of judicial-mindedness and goodwill to be found in different communities. The Federated Church itself is not a cure-all nor a mend-all.

There are doubtless several hundred Federated Churches in the United States, in varying stages of activity and inactivity. In the office of the Home Mission Council is a list of about three hundred.

### *The Denominational Church Functioning for the Community.*

IV. The phrase, "The Community Church," has lately come into prominence. Great community enterprises, unparalleled in the history of our country, occasioned by the war, have prepared men for working together. If they can meet together, plan together, conduct great drives for patriotic service, can they not also worship together? If the people can function in a community Red Cross, and a community enlistment bureau, why not in a Community Church?

We must look first to definitions.

The term "The Community Church," is not yet definitely and distinctly used. Sometimes it is applied to a Federated Church; sometimes it means nothing more than a denominational church, which has institutional features; at other times it is naught else than the old-fashioned "union church," branded with a new name; and then again church promoters sometimes use the phrase as a trade mark to catch the goodwill of people who are looking for a church of a broad and liberal type, imbued with social instincts.

We should limit the term to the *functioning* of a church not to its form of organization, nor to its denominational connections, or lack of them. That church, which seeks to min-

ister to all the religious interests of a community, gathering to its fellowship and its services all the Christians of the community, of whatever name or characteristic, is a community church. How it is organized, or even how it is named, is less important than the question how does it minister? A Federated Church may be a Community Church, or it may fail to be a Community Church, even though it be the only church in the community, for if it fails to serve all of the religious interests of the community, and fails to include in its fellowship all of the Christians of the community, it fails to be a Community Church. On the other hand a denominational church may be a Community Church, in case it embraces in the scope of its interests, and of its ministries, all of the religious interests of the community, and includes in its fellowship all of the Christians of the community. It does not need to receive into full and equal membership all of the Christians of the community, but it must receive into its fellowship all, in such ways as to be satisfying to the social instincts of all and to call out the feeling of corporate responsibility of every Christian, conservative or radical, of one type or of another.

Here may be the difficulty, yet nevertheless here is the goal,—to serve all of varying talents and varying attainments even as Jesus Christ would serve them, with a toleration and a patience that are all-inclusive.

Many considerations may be urged in favor of the Community Church.

1. It is the New Testament type of church. The church of Corinth, the churches at Thessalonica, Colosse, Laodicea and at Rome appear to have been Community Churches,

inclusive of all the Christians in the cities, although some of them met at one time in one house or another, and some of them were even broken into factions, according as they followed more closely Paul, or Apollos, or Peter; or even used the name of Christ. Yet their Christian designation was one, and their fellowship was assumed to be one.

2. Practical experience of the years shows very plainly that the Community Church alone can adequately fulfil its mission. Others are more wasteful of resources; others foster division and competition, not to say strife, and so sacrifice their own essential characteristics. Communities have learned that it is not only easier, but is also more Christlike, to maintain in a small population one church which tolerates within itself every variety of Christian experience and attainment, than it is to maintain and tolerate different churches, each of which exists for a different type of Christian experience and attainment. Reconciliation and spiritual agreements can more readily be secured within a single group of Christians than they can be between several groups.

3. It has been becoming plain to the average man through a long term of years, and the effects of the war have hastened the process, that the validity of the church does not consist in doctrinal agreements. The war has had an immense effect upon men in making a few simple and far-reaching convictions controlling; and these few fundamentals seem to them common to all churches, and consequently the question of *which* church, amongst several, does not seem so important as it did to men of former days. The need of the church then is regarded more as resting upon its social and administrative functions than upon its distinctive doctrinal and sacramental

character. The common social functions of the church, which appeal to men are these:

a. It is a place of testimony, speaking to men of the deepest, the greatest, and the best things of life.

b. It is a social center for acquaintance and fellowship, where the human touch prevails.

c. However small it may be, it nevertheless is a great educational institution, in which the proclamation of truth, the explanation of the principles of life, and the inculcation of personal duties are constant themes.

d. However meagerly it may be equipped, it is yet a place of worship, where the deepest and most profound emotions are stirred, in the sense of awe and in expressions of adoration and praise.

e. The local church is a means of ministry and service unto the community,—the combination of Christians in united good will and good deeds.

These are cogent reasons, which justify the church in the community to practically all men.

### *The Mediating Ministry of the Community Church.*

V. A perplexing problem now remains:—How can the Community Church serve its community adequately, and at the same time not itself become limited to its community? Can it be locally efficient without at the same time becoming provincial? The mind of Christ cannot be in men, unless they think and they love with something of his universal inclusiveness. Can a church be both local and catholic?

The answer to this perplexing problem must be sought in two directions, in the direction

of the spirit of the Church and in the direction of its relation to other organizations:

1. As regards its own spirit the church must evince breadth of fellowship, which may be described as follows:

a. It must allow the right of private judgment. It will not then insist upon absolute conformity to a single standard.

b. It will freely entertain varieties within its fellowship, without seeking to reduce differences to the level of flat uniformity; it will rather endeavor to include variations within the unity of a higher synthesis.

The plan of the so-called "Concordat," between Congregationalists and Episcopalians, in accordance with which a Congregational minister may receive a second ordination at the hands of an Episcopal bishop, in order to render his administration of the sacraments acceptable to Episcopalians, is a striving toward this higher synthesis.

c. By its sympathetic inclusiveness it may cultivate that best form of individualism which finds itself in group consciousness.

d. If its principles seem to preclude full membership for all the variant kinds of Christian conviction and experience within the community, then it will make some adequate provision for satisfactory affiliation, which will permit it to be what a church should be to every Christian of the Community in the five social ways which have been enumerated.

In the plan of cooperation, which was put into operation in the State of Montana in 1919, it was fully recognized that those people who ordinarily gave social allegiance to a church serving alone a community for the sake of administrative efficiency, should have the care and compensation, for the sake of

conscience and conviction, of occasional ministries by the ecclesiastics of their own choice. This is the meaning of one of the principles enunciated in the following terms:

"Occasional ministry by any co-operating denomination to small groups of adherents of that communion is not to be regarded as infringement on the one hand nor as occupancy of fields on the other."

2. As far as its relations to outside organizations are concerned, four attitudes may be taken by the local church.

a. It may take the attitude of self-sufficient isolation, disclaiming all responsibility for any person, or anything, outside itself and its community. But in this case, while it may continue to perform the local functions of a church, it will lose the missionary and generative spirit of a Christian church, and will soon cease to be Christian in the fullest sense of the word. A church cannot remain Christian, which thinks only of itself and ministers only to the interests of its own immediate environment, any more than a man can continue to be a Christian, in the full meaning of the term, if he limits all his interests to himself and his family. The church must have vision; it must love as Jesus loved; "the mind of Christ" was not limited to one locality. The Church which loses its world-vision and missionary zeal and devotion, fails to be a true Christian Church.

h. It may respond to the appeals of a spontaneous and sporadic character,—to pray for and to give to occasional needs, such as those brought to public attention by reason of floods, earthquakes, fires, pestilence, famine, and other great misfortunes and calamities; or by societies which do good solely on the humanitarian plane; or by organizations which push some

partial and distorted propaganda. In much of the generosity thus elicited, there is no little real Christian benevolence and virtue; but it is not of the steadiest and strongest kind, nor does it possess the proportion and balance of those great missionary societies, which have grown up under denominational care, through the refining experiences of failures and successes of many generations.

c. It may endeavor, as a Federated Church, to yield allegiance to several missionary societies, and groups of societies,—a society or a group, for each of the denominations represented in the Federated Church. Its success may be well proportioned and satisfactory; but the difficulties and dangers, as the years pass, are not few. Special appeals and special "drives" by one denomination, or by another, may disturb the balance and produce disquietude. Changes of pastors and of committees may alter the emphasis and destroy an equitable adjustment. Strife may arise if the question of fixing the ratios must come up periodically. All of these, and other disturbances may impend.

d. But the safest, the securest, the most satisfactory way is for a community church to be connected with a single denomination, if this be in any way possible.

Is it possible? Can a Community Church be a denominational church, and as such (a) serve well its own community, meeting the needs of all of the Christians in the community and (b) at the same time extend its interests, its devotions, its prayers and its benevolences, out through the channels of a single denomination unto all the religious needs of the world?

The answer is, yes—assuredly yes. There are scores, probably hundreds, of churches,

adequately meeting all of these conditions, both within the community, and outwardly unto the world's needs, and the prevailing type is the denominational church which has become community-minded.

The tendency of the war has not been away from doctrine and creeds of the broad and comprehensive kind, but has been toward a reduction of the number of doctrines or beliefs in a creed which are deemed important, and the smaller number of great beliefs to hold to are found present in most of the creeds of the churches; so that now men, less than formerly, care for the denominational name of the church in which they worship so much, as they do for the character of its community service and the outreach and efficiency of the denominational organizations. This means that denominations seem less like depositories of truth and more like administrative organs of efficiency.

VI. We have now reached an answer to some of the questions which confront us. The tendency toward unity in local communities is toward that kind of unity which embraces Christians of diverse types within the fellowship of a single church, and that bearing a denominational name, but broadened in sympathy and in ministry to the extent of the needs of the entire community.

And we are where the very circumstances give exhortation to three classes of people:

1. The time has come for advising all churches, particularly those in small settlements, and most emphatically that church which is the only church in a community, to enlarge the terms of its fellowship, if not the terms of its membership, by dropping those exclusive and sectarian tests which would shut worthy Christians out of its companionship

in work and worship. A church which will not include in its fellowship all worthy Christians has no right to occupy exclusively a single field. It should include all, else it should give way to the church which will. We can no longer tolerate more than one church in a community of the one-church size, and there is a tendency to put the population of one thousand as the community which should have but one church. And when one Christian church is alone in a place the necessity upon it of serving every Christian interest of the place seems apparent. No one should require the violation of conscience by any church which has distinctive requirements for admission to church membership, such as Baptists, Disciples, Episcopalians, Lutherans, or others may have, but such churches can at least make their *fellowship* broad enough and inclusive enough to receive all who should be received. Many of these churches are doing this already. The exhortation for every church thus to enlarge its spirit is strong,—indeed, it is almost a warning that unless the church, which seeks alone to serve a community, shall do so, its doom has been written, “weighed and found wanting.”

2. It must be acknowledged that a very large number of churches have all the impulses and purposes to serve their communities adequately, but are hindered, if not entirely prevented, by the superior administrative officers above them, by the men who care for the interests of the ecclesiastical organization next above the local church,—the District, the Conference, the Association, the Convention, the Synod, the Presbytery, the Classis, or the Diocese. With these men other matters are in mind; they are thinking of associational and

denominational strength, of statistical returns, and the recompense of faithful administration. These men are less ready to recognize community conditions and needs than are pastors and resident church members. They, more than any other class of responsible administrators of church affairs, prevent the very thing at which most of us are arriving, the abolition of waste, and the extension of Christian comity, for they are insisting upon the rigors of denominational ties for the sake of holding to denominational possessions, not recognizing that the compensations of enlarged fellowship may be as great as are its losses.

For all of these men a particular device has been employed, called the plan of "Reciprocal Exchanges," which helps make the fact of immediate compensation apparent. By this plan when one denomination gives up its members and work in one community, to another denomination, then another community is sought in which conditions are reversed, so that the denomination which before yielded may now gain and the denomination, which in the former case gained, may now make the concession. This plan first proposed, and put into operation in Maine, has been approved by many bodies, including the Home Missions Council and the Commission on Interchurch Federations of the Federal Council, and has been put into operation in several states. It is the very nerve center of the plans which have been carried out so successfully in Vermont. The sense of fair play and equity takes away a large share of the stings of concession, surrender and loss.

3. Out of the experiences of the church in moving toward unity in local communities, comes a message for the leaders of the denominations at large. The message is this:

No little movement toward unity in a remote, or apparently insignificant place, fails to affect the strength and vitality of the very head center of the denomination itself, and all of these movements, of which there is an increasing host, utter a warning that the head centers must give heed to greater cooperation and closer federations among themselves.

The meaning of this message may be put somewhat in detail as follows:

a. Denominational headquarters are not now leaders of thought, as they used to be. They are administrators for efficiency and not the custodians of orthodoxy. Orthodoxy is now more nearly common property, the substance of belief, which all denominations hold.

b. The little church, and the sum total of little churches, are essential for denominational efficiency, and whatever the little church does must be in accord with the larger plans of the denomination.

c. But when the little church finds it needful, for the sake of fulfilling its true Christian mission, to carry out policies which are not exclusively sectarian, or denominational, then the denomination, to preserve its own integrity and efficiency, must at the top consider plans tending toward cooperation and federation, of which the movements of the little church are a part.

d. These movements of the little churches toward unity require the head centers to think and plan in their behalf. Community churches should not be stopped. Indeed they cannot be stopped; but they should now be anticipated and planned for, with wisdom which discerns all needs and takes all factors into account.

e. Denominations now existing must plan to "mother and father" these community churches

in a broad and charitable spirit, else they may be sure that a new organization will arise which will give them a fostering care. They will get together and create their own overhead organization, which will be equivalent to the creation of a new denomination of interdenominationalism.

f. For safety's sake, denominations must move in unison. If the head moves without its following, then the movement is a division, and sects are multiplied. If the lesser parts go off, while the head stays unchanged, then the strength of the head is diminished, and it will fail.

g. The time has come for the heads to get together for the lesser parts are coming together. Nearly all things prove this. We have had the Foreign Missionary Conference of North America, including practically all Foreign Mission Boards, for twenty-five years. We have had the Home Missions Council, and the Federal Council of Churches of Christ in America, for twelve years. The World Conference on Faith and Order has been in progress since 1910. The American Council on Organic Union has spent two years in thoughtful planning. The Interchurch World Movement grew like a giant almost over night.

These things are significant. In only one of these movements is there an attempt to define faith, or its content. In all of them men are seeking efficiency.

This great movement toward administrative unity is on. It manifests itself in little communities, and runs through the entire church.

Summary of paper presented at The Four Hundredth Anniversary  
of the meeting of Luther and Zwingli at Marburg, October 1929.

"The 'morning call' of Professor Heilmelinck was answered by Professor Otto in his paper on "The Common Task of Protestantism and the Method of its Fulfilment." He said: "Because we know that we are one amid our differences, that we have common possessions, and that of necessity we belong to one another ... we are here." We have to do with three things: (1) "Our witness before all the world that we are one as children of the Reformation, which the Lord gave His Church, as the one great undivided communion of those who mean to live and die by grace alone through faith alone, trusting in God's Word and work in Christ, apart from every work and ordinance of man"; (2) "This witness before the world should become for us a vow which binds us anew to each other, and which we all mean to carry away in our hearts when we return to the communions and groups we represent":

"A band of brothers we will be,  
Whom neither need nor risk shall part."

(3) "That the vow be not mere words but become acts, we need to consider the collective tasks of Protestantism."

He then pleaded for an organ through which the Protestant Churches could both speak and act with one accord. Such an 'organ' is not to be a united Church with 'uniform faith and order' or a 'Common Constitution'; not an all-inclusive super-organization ruling the Protestant Churches - a kind of Protestant Vatican." Nor is it to play the part of "a Protestant Pope or an infallible General Council whose decrees and Canons are binding on every member."

He advocated a "Union for common practical purposes," something like a "Universal Protestant Senate for the protection of Protestant interests." (1) This, in its simplest form, involved what in English is called an "Urgency Committee." It is to make pronouncements in time of emergency or for common defence or for relieving general distress that may arise unexpectedly. (2) Also, an institution or commission for the systematic study of the Christian confessions, to understand their distinctive character and their common possessions. We should not let Rome speak alone on questions like the revision of the Calendar or the fixing of the date of Easter. The League of Nations ought to have answers to questions it raises, not merely from Rome or from Canterbury, but from Protestantism as a whole. (3) The care, support and advancement of Protestant groups when they are in distress, under disability, or in dire poverty.

Professor Otto was in accord with the mind of all the delegates, and was true to the spirit of Protestantism, which must not be surrendered even for Church union, when he said:

"We believe in the free play of the powers of the individual, in his independent activity and responsibility, apart from any infallible prescription, in free cooperation alongside of official organization. We shall stand by self development in rite, cult, and personal life, as these take form, how in this way now in that, according to historical conditions, particular demands of time and circumstance, and as they thereby give place in proper spontaneity to the riches of free Protestant development in mutual stimulation, competition and help, according to the wealth of the gifts of the Spirit." This mood, attitude, and privilege is the priceless heritage of the Reformers; and we shall play false to our Fathers if we betray this trust.

The  
**Christian Message**  
and The World Mission

Printed for  
THE BOARD OF  
FOREIGN MISSIONS  
of the Presbyterian Church  
in the U. S. A.  
156 Fifth Avenue New York  
by the

**International Missionary Council**

419 Fourth Avenue \* \* \* New York, N. Y., U. S. A.

1929

## FOREWORD

*The following statement is a reprint of the first chapter of The World Mission of Christianity, a pamphlet which contains the fifteen official statements adopted by the Enlarged Meeting of the International Missionary Council, Jerusalem, 1928.*

*The Jerusalem Meeting, although strictly limited in size in order to facilitate intimate fellowship, mutual understanding, sharing of insight and experience, and corporate thinking, embraced a company of acknowledged leaders of the Christian forces of some fifty countries. In this gathering representatives of the younger churches of Asia, Africa, and Latin America collaborated in approximately equal numbers with those of the older churches of Europe, North America, and Australasia.*

*The results of the intensive, prayerful, united deliberation of this truly creative gathering are set forth in the form of findings and proposals which are submitted, not only to the churches and their various boards and other auxiliary agencies, but also to all who have at heart the extension of the Kingdom of God throughout the world. They constitute a remarkable presentation of the united experience, thought, and vision of workers in all of the principal fields and phases of the vast and complex enterprise of world-wide missions. Those who are most familiar with the stupendous changes which have taken place in the world within the past two decades, as well as with the significant developments within the Christian movement itself, will regard these findings as most discerning, timely, and prophetic.*

## THE CHRISTIAN MESSAGE

*A Statement adopted by the International Missionary Council at Jerusalem,  
March 4-April 8, 1928*

### GO AND MAKE DISCIPLES OF ALL NATIONS

**T**HROUGHOUT the world there is a sense of insecurity and instability. Ancient religions are undergoing modification, and in some regions dissolution, as scientific and commercial development alter the current of men's thought. Institutions regarded with age-long veneration are discarded or called in question; well-established standards of moral conduct are brought under criticism; and countries called Christian feel the stress as truly as the peoples of Asia and Africa. On all sides doubt is expressed whether there is any absolute truth or goodness. A new relativism struggles to enthrone itself in human thought.

Along with this is found the existence of world-wide suffering and pain, which expresses itself partly in a despair of all higher values, partly in a tragically earnest quest of a new basis for life and thought, in the birthpangs of rising nationalism, in the ever-keener consciousness of race and class oppression.

Amid widespread indifference and immersion in material concerns we also find everywhere, now in noble forms and now in license or extravagance, a great yearning, especially among the youth of the world, for the full and untrammelled expression of personality, for spiritual leadership and authority, for reality in religion, for social justice, for human brotherhood, for international peace.

In this world, bewildered and groping for its way, Jesus Christ has drawn to Himself the attention and admiration of mankind as never before. He stands before men as plainly greater than Western civilization, greater than the Christianity that the world has come to know. Many who have not hitherto been won to His Church yet find in Him their hero and their ideal. Within His Church there is a widespread desire for unity centered in His Person.

### OUR MESSAGE

Against this background and in relation to it, we have to proclaim our message.

Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become. In Him we come face to face with the ultimate reality of the universe; He makes known to us God as our Father, perfect and infinite in love and in righteousness; for in Him we find

God incarnate, the final, yet ever-unfolding, revelation of the God in whom we live and move and have our being.

We hold that through all that happens, in light and in darkness, God is working, ruling and overruling. Jesus Christ, in His life and through His death and resurrection, has disclosed to us the Father, the Supreme Reality, as almighty Love, reconciling the world to Himself by the Cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to Him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life.

The vision of God in Christ brings and deepens the sense of sin and guilt. We are not worthy of His love; we have by our own fault opposed His holy will. Yet that same vision which brings the sense of guilt brings also the assurance of pardon, if only we yield ourselves in faith to the spirit of Christ so that His redeeming love may avail to reconcile us to God.

We reaffirm that God, as Jesus Christ has revealed Him, requires all His children, in all circumstances, at all times, and in all human relationships, to live in love and righteousness for His glory. By the resurrection of Christ and the gift of the Holy Spirit God offers His own power to men that they may be fellow-workers with Him, and urges them on to a life of adventure and self-sacrifice in preparation for the coming of His Kingdom in its fulness.

We will not ourselves offer any further formulation of the Christian message, for we remember that as lately as in August, 1927, the World Conference on Faith and Order met at Lausanne, and that a statement on this subject was issued from that Conference after it had been received with full acceptance. We are glad to make this our own.

"The message of the Church to the world is and must always remain the Gospel of Jesus Christ.

"The Gospel is the joyful message of redemption both here and hereafter, the gift of God to sinful man in Jesus Christ.

"The world was prepared for the coming of Christ through the activities of God's Holy Spirit in all humanity, but especially in His revelation as given in the Old Testament; and in the fulness of time the eternal Word of God became incarnate and was made man, Jesus Christ, the Son of God and the Son of Man, full of grace and truth.

"Through His life and teaching, His call to repentance, His proclamation of the coming of the Kingdom of God and of judgment, His suffering and death, His resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, He has brought to us forgiveness of sins, and has revealed the fulness of the living God and His boundless love

toward us. By the appeal of that love, shown in its completeness on the Cross, He summons us to the new life of faith, self-sacrifice, and devotion to His service and the service of men.

"Jesus Christ, as the crucified and the living One, as Saviour and Lord, is also the center of the world-wide Gospel of the Apostles and the Church. Because He Himself is the Gospel, the Gospel is the message of the Church to the world. It is more than a philosophical theory; more than a theological system; more than a program for material betterment. The Gospel is rather the gift of a new world from God to this old world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in Him who has knit together the whole family in heaven and on earth in the communion of saints, united in the fellowship of service, of prayer, and of praise.

"The Gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ. It is the comfort of those who suffer; to those who are bound it is the assurance of the glorious liberty of the sons of God. The Gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service, and compassionate love. It offers the supreme goal for the aspirations of youth, strength to the toiler, rest to the weary, and the crown of life to the martyr.

"The Gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class- and race-hatreds which devastate society at present into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the living Lord.

"Sympathizing with the anguish of our generation, with its longing for intellectual sincerity, social justice, and spiritual inspiration, the Church in the eternal Gospel meets the needs and fulfils the God-given aspirations of the modern world. Consequently, as in the past so also in the present, the Gospel is the only way of salvation. Thus, through His Church, the living Christ still says to men, 'Come unto me! . . . He that followeth me shall not walk in darkness, but shall have the light of life.'"

#### THE MISSIONARY MOTIVE

If such is our message, the motive for its delivery should be plain. The Gospel is the answer to the world's greatest need. It is not our discovery or achievement; it rests on what we recognize as an act of God. It is first and foremost "Good News." It announces glorious Truth. Its very nature

forbids us to say that it may be the right belief for some but not for others. Either it is true for all, or it is not true at all.

But questions concerning the missionary motive have been widely raised, and such a change in the habits of men's thoughts as the last generation has witnessed must call for a re-examination of these questions.

Accordingly we would lay bare the motives that impel us to the missionary enterprise. We recognize that the health of our movement and of our souls demands a self-criticism that is relentless and exacting.

In searching for the motives that impel us we find ourselves eliminating decisively and at once certain motives that may seem, in the minds of some, to have become mixed up with purer motives in the history of the movement. We repudiate any attempt on the part of trade or of governments, openly or covertly, to use the missionary cause for ulterior purposes. Our Gospel by its very nature and by its declaration of the sacredness of human personality stands against all exploitation of man by man, so that we cannot tolerate any desire, conscious or unconscious, to use this movement for purposes of fastening a bondage, economic, political, or social, on any people.

Going deeper, on our part we would repudiate any symptoms of a religious imperialism that would desire to impose beliefs and practices on others in order to manage their souls in their supposed interests. We obey a God who respects our wills and we desire to respect those of others.

Nor have we the desire to bind up our Gospel with fixed ecclesiastical forms which derive their meaning from the experience of the Western Church. Rather the aim should be to place at the disposal of the younger churches of all lands our collective and historic experience. We believe that much of that heritage has come out of reality and will be worth sharing. But we ardently desire that the younger churches should express the Gospel through their own genius and through forms suitable to their racial heritage. There must be no desire to lord it over the personal or collective faith of others.

Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since He is love, His very nature is to share. Christ is the expression in time of the eternal self-giving of the Father. Coming into fellowship with Christ we find in ourselves an overmastering impulse to share Him with others. We are constrained by the love of Christ and by obedience to His last command. He Himself said, "I am come that they might have life, and that they might have it more abundantly," and our experience corroborates it. He has become life to us. We would share that life.

We are assured that Christ comes with an offer of life to man and to

societies and to nations. We believe that in Him the shackles of moral evil and guilt are broken from human personality and that men are made free, and that such personal freedom lies at the basis of the freeing of society from cramping custom and blighting social practices and political bondage, so that in Christ men and societies and nations may stand up free and complete.

We find in Christ, and especially in His cross and resurrection, an inexhaustible source of power that makes us hope when there is no hope. We believe that through it men and societies and nations that have lost their moral nerve to live will be quickened into life.

We have a pattern in our minds as to what form that life should take. We believe in a Christlike world. We know nothing better; we can be content with nothing less. We do not go to the nations called non-Christian, because they are the worst of the world and they alone are in need—we go because they are a part of the world and share with us in the same human need—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be remade after this pattern of Christlikeness. We desire a world in which Christ will not be crucified but where His Spirit shall reign.

We believe that men are made for Christ and cannot really live apart from Him. Our fathers were impressed with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ.

Herein lies the Christian motive; it is simple. We cannot live without Christ and we cannot bear to think of men living without Him. We cannot be content to live in a world that is un-Christlike. We cannot be idle while the yearning of His heart for His brethren is unsatisfied.

Since Christ is the motive, the end of Christian missions fits in with that motive. Its end is nothing less than the production of Christlike character in individuals and societies and nations through faith in and fellowship with Christ the living Saviour, and through corporate sharing of life in a divine society.

Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more.

#### THE SPIRIT OF OUR ENDEAVOR

Our approach to our task must be made in humility and penitence and love: in humility, because it is not our own message which we bring, but God's, and if in our delivery of it self-assertion finds any place we shall spoil that message and hinder its acceptance; in penitence because our fathers and we ourselves have been so blind to many of the implications of our faith; in

love, because our message is the Gospel of the Love of God, and only by love in our own hearts for those to whom we speak can we make known its power or its true nature.

Especially do we confess the sluggishness of the older churches to realize and discharge their responsibility to carry the Gospel to all the world; and all alike we confess our neglect to bring the ordering of men's lives into conformity with the spirit of Christ. The Church has not firmly and effectively set its face against race-hatred, race-envy, race-contempt, or against social envy and contempt and class-bitterness, or against racial, national, and social pride, or against the lust for wealth and exploitation of the poor or weak. We believe that the Gospel "proclaims the only way by which humanity can escape from class- and race-hatred." But we are forced to recognize that such a claim requires to be made good and that the record of Christendom hitherto is not sufficient to sustain it. Nor has it sufficiently sought out the good and noble elements in the non-Christian beliefs, that it might learn that deeper personal fellowship with adherents to those beliefs wherein they may be more powerfully drawn to the living Christ. We know that, even apart from conscious knowledge of Him, when men are true to the best light they have, they are able to effect some real deliverance from many of the evils that afflict the world; and this should prompt us the more to help them to find the fulness of light and power in Christ.

But while we record these failures we are also bound to record with thankfulness the achievements of the Christian Church in this field. The difference between the Europe known to St. Paul and the Europe known to Dante, to Luther, to Wesley is plain for all to see. From every quarter of the globe comes testimony to the liberation effected by Christ for women. Since the vast changes made by the development of industrialism have come to be appreciated, every country has had its Christian social movements and the Universal Conference on Life and Work, held at Stockholm in 1925, revealed how widespread and influential these have become. Truly our efforts have not been commensurate with the needs of the world or with the claim of Christ; but in what has been accomplished and attempted we have already great encouragement for the days to come. In particular there is a growing sensitiveness of conscience with regard to war and the conditions that may lead up to it. For all these indications of the growing power of the spirit of Christ among Christians we thank God. And we call on all Christian people to be ready for pioneering thought and action in the name of Christ. Too often the Church has adopted new truth, or new goals for enterprise, only when the danger attached to them is over. There is a risk of rashness; but there is also possible an excessive caution by which,

because His Church hangs back, the glory of new truth or enterprise which rightly belongs to Christ is in men's thoughts denied to Him.

#### THE CALL TO THE WORLD

Filled with conviction that Jesus Christ is indeed the Saviour of the world, and conscious of a desperate need in ourselves and in all the world for what He only can supply, we call upon our fellow Christians and all our fellow men to turn again to Him for pardon and for power.

1. To all the Churches of Christ we call: that they stand firmly upon the rock of Christian conviction and whole-heartedly accept its missionary obligations; that they go forward in full loyalty to Christ to discover and to express, in the power and freedom of the Holy Spirit, the treasures in His unsearchable riches which it is the privilege and duty of each to win for the Universal Church; that they strive to deliver the name of Christ and of Christianity from complicity in any evil or injustice.

Those who proclaim Christ's message must give evidence for it in their own lives and in the social institutions which they uphold. It is by living Christ among men that we may most effectively lift Him up before them. The spirit that returns love for hate, and overcomes evil with good, must be evidently present in those who would be witnesses for Christ. They are also bound to exert all their influence to secure that the social, international, and inter-racial relationships in the midst of which their work is done, are subordinate to and expressive of His spirit. Especially must it be a serious obstacle to missionary effort if a non-Christian country feels that the relation of the so-called Christian countries to itself is morally unsound or is alien from the principles of Christ, and the Church must be ready for labor and sacrifice to remove whatever is justly so condemned.

The task before us is beyond our powers. It can only be accomplished by the Holy Spirit, whose power we receive in its completeness only in the fellowship of Christ's disciples. We call all followers of Christ to take their full share as members of His Body, which is the Church; no discontent with its organization or tradition or failings should be allowed to keep us outside its fold; the isolated Christian is impoverished in his spiritual life and impotent in his activities; our strength, both inward and outward, is in the living fellowship. But in these hurried and feverish days there is also more need than ever for the deepening of our spiritual life through periodical detachment from the world and its need in lonely communion with God. We desire also to call for a greater volume of intercessory prayer. The whole Church should be earnest and instant in prayer, each part for every other, and all together for the Church's unity and for the hallowing of God's Name throughout the world.

Further, we call on Christians in all lands who are trained in science, art, or philosophy to devote their talents to the working out of that Christian view of life and the world which we sorely need to secure us against instability, bewilderment, and extravagance.

Lastly, we urge that every possible step be taken to make real the fellowship of the Gospel. The churches of the West send missions and missions-of-help to the churches of Africa and Asia. We believe that the time is come when all would gain if the younger churches were invited to send missions-of-help to the churches of Europe and America, that they may minister of their treasure to the spiritual life of those to whom they come.

2. To non-Christians also we make our call. We rejoice to think that just because in Jesus Christ the light that lighteneth every man shone forth in its full splendor, we find rays of that same light where He is unknown or even is rejected. We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His Son into the world, has nowhere left Himself without witness.

Thus, merely to give illustration, and making no attempt to estimate the spiritual value of other religions to their adherents, we recognize as part of the one Truth that sense of the Majesty of God and the consequent reverence in worship, which are conspicuous in Islam; the deep sympathy for the world's sorrow and unselfish search for the way of escape, which are at the heart of Buddhism; the desire for contact with Ultimate Reality conceived as spiritual, which is prominent in Hinduism; the belief in a moral order of the universe and consequent insistence on moral conduct, which are inculcated by Confucianism; the disinterested pursuit of truth and of human welfare which are often found in those who stand for secular civilization but do not accept Christ as their Lord and Saviour.

Especially we make our call to the Jewish people, whose Scriptures have become our own, and "of whom is Christ as concerning the flesh," that with open heart they turn to that Lord in whom is fulfilled the hope of their nation, its prophetic message, and its zeal for holiness. And we call upon our fellow Christians in all lands to show to Jews that loving-kindness that has too seldom been shown towards them.

We call on the followers of non-Christian religions to join with us in the study of Jesus Christ as He stands before us in the Scriptures, His place in the life of the world, and His power to satisfy the human heart; to hold fast to faith in the unseen and eternal in face of the growing materialism of the world; to coöperate with us against all the evils of secularism; to respect freedom of conscience so that men may confess Christ without separation from home and friends; and to discern that all the good of which men have conceived is fulfilled and secured in Christ.

Christianity is not a Western religion, nor is it yet effectively accepted by the Western world as a whole. Christ belongs to the peoples of Africa and Asia as much as to the European or American. We call all men to equal fellowship in Him. But to come to Him is always self-surrender. We must not come in the pride of national heritage or religious tradition; he who would enter the Kingdom of God must become as a little child, though in that Kingdom are all the treasures of man's aspirations, consecrated and harmonized. Just because Christ is the self-disclosure of the One God, all human aspirations are towards Him, and yet of no human tradition is He merely the continuation. He is the desire of all nations; but He is always more, and other, than they had desired before they learnt of Him.

But we would insist that when the Gospel of the Love of God comes home with power to the human heart, it speaks to each man, not as Moslem or as Buddhist, or as an adherent of any system, but just as man. And while we rightly study other religions in order to approach men wisely, yet at the last we speak as men to men, inviting them to share with us the pardon and the life that we have found in Christ.

3. To all who inherit the benefits of secular civilization and contribute to its advancement we make our call. We claim for Christ the labors of scientists and artists. We recognize their service to His cause in dispersing the darkness of ignorance, superstition, and vulgarity. We appreciate also the noble elements that are found in nationalist movements and in patriotism, the loyalty, the self-devotion, the idealism, which love of country can inspire. But even these may lead to strife and bitterness and narrowness of outlook if they are not dedicated to Christ; in His universal Kingdom of Love all nations by right are provinces, and fulfil their own true destiny only in His service. When patriotism and science are not consecrated they are often debased into self-assertion, exploitation, and the service of greed. Indeed, throughout all nations the great peril of our time arises from that immense development of man's power over the resources of nature which has been the great characteristic of our epoch. This power gives opportunity for wealth of interest, and, through facilities of communication, for freedom of intercourse such as has never been known. But it has outgrown our spiritual and moral control.

Amid the clashes of industrial strife the Gospel summons men to work together as brothers in providing for the human family the economic basis of the good life. In the presence of social antipathies and exclusiveness the Gospel insists that we are members of one family, and that our Father desires for each a full and equal opportunity to attain to His own complete development, and to make his special contribution to the richness

of the family life. Confronted by international relations that constantly flout Christ's law of love, there is laid on all who bear His name the solemn obligation to labor unceasingly for a new world order in which justice shall be secured for all peoples, and every occasion for war or threat of war be removed.

Such changes can be brought about only through an unreserved acceptance of Christ's way of love, and by the courageous and sacrificial living that it demands. Still ringing in our ears is the call, "Be not conformed to this world, but be ye transformed by the renewing of your minds."

#### CONCLUSION

In our conference together we have seen more clearly the fulness and sufficiency of the Gospel and our own need of the salvation of Christ. The enlarging thoughts of the generation find the Gospel and the Saviour ever richer and greater than men had known.

This deepened assurance of the adequacy and universality of the Gospel, however, is not enough. More effective ways must be found for its proclamation, not to systems of opinion only, but to human beings, to men and women for whom Christ died. The most thorough and convincing intellectual statement of Christianity is necessary, but such statements cannot suffice. The Gospel must be expressed also in simplicity and love, and offered to men's hearts and minds by word and deed and life, by righteousness and loving-kindness, by justice, sympathy, and compassion, by ministry to human needs and the deep want of the world.

As together, Christians of all lands, we have surveyed the world and the needs of men, we are convinced of the urgent necessity for a great increase in the Christian forces in all countries, and for a still fuller measure of coöperation between the churches of all nations in more speedily laying the claim of Christ upon all the unoccupied areas of the world and of human life.

We are persuaded that we and all Christian people must seek a more heroic practice of the Gospel. It cannot be that our present complacency and moderation are a faithful expression of the mind of Christ, and of the meaning of His cross and resurrection in the midst of the wrong and want and sin of our modern world. As we contemplate the work with which Christ has charged His Church, we who are met here on the Mount of Olives, in sight of Calvary, would take up for ourselves and summon those from whom we come and to whom we return to take up with us the Cross of Christ, and all that for which it stands, and to go forth into the world to live in the fellowship of His sufferings and by the power of His resurrection, in hope and expectation of His glorious Kingdom.

## A CALL TO PRAYER

*From the Meeting at Jerusalem, 1928*

**T**HE International Missionary Council, meeting on the Mount of Olives from March 24-April 8, 1928, in a specially enlarged session, has been brought to a deep and fresh realization of the place of prayer in accomplishing its essentially spiritual task, and of the definite challenge with which it is faced.

It has been encouraged by the movement of prayer which to some extent sprang out of gatherings held in the Jerusalem Chamber of Westminster Abbey in 1925 and 1926. It has been inspired by the response to the action of its Committee at Rättvik, in September, 1926, and the very wide use made of the leaflet then issued, entitled "Prayer for Spiritual Revival."

The Council recognizes that the Kingdom is the gift of God, that activities to spread the Kingdom and to extend the Gospel reach full significance only when they are a kind of "acted prayer," that "we have to struggle not with blood and flesh, but with . . . the spiritual forces of evil in the heavenly sphere."

The Council has also come to realize that it faces a definite challenge. It has seen some of the implications of the Christian mission and realizes how pitifully short its achievement has fallen, but the challenge of Christ still holds, "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father."

Throughout the fortnight's meeting the Council has been led to place its chief emphasis on a central daily act of united intercession; and day by day its work has been prefaced by groups which met for prayer, or for the celebration of the Holy Communion, and by a quiet period for private and individual meditation and prayer.

In the findings and reports which have come from the varying sections and committees into which the Council has divided, requests for prayer have found a frequent place, and as these give to the following eight objectives for prayer adopted at Rättvik a new urgency, and a fuller content, and also provide ground for thanksgiving for answers already received, the Council has felt it to be its duty to ask its members, and any Christian people in all lands who are led to unite with them, to continue in meditation upon the example and the teaching of the Lord Jesus in regard to prayer, and to make definite supplication:

1. *For a Missionary Spirit.*—That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.

- II. *For a Spirit of Prayer.*—That Christian people may learn to pray as Christ prayed and taught His disciples to pray; and that an ever-increasing number of interceders may be raised up until the whole Church is awakened to prayer.
- III. *For a Spirit of Sacrifice.*—That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she sees it.
- IV. *For a Spirit of Unity.*—That the whole Church of Christ may desire and experience a new unity in Christ.
- V. *For the Gift of Interpretation.*—That the Church may learn to preach the eternal Gospel by word and life in terms that the men and women of this age will understand.
- VI. *For Courageous Witness in Moral Questions.*—That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.
- VII. *For a Spirit of Service.*—That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.
- VIII. *For the Completion of our own Conversion.*—For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

### SOME CONDITIONS OF EFFECTIVE PRAYER

**RECEPTIVENESS.**—The very essence of all prayer is to throw open the whole personality to the incoming of God's Spirit, to align oneself gladly with His will. The first three clauses of the Lord's Prayer indicate the true attitude of the praying man.

**OBEDIENCE.**—A genuine desire to learn God's will must involve an absolute readiness to do it. We must clearly be prepared for decisive, even for costly action, action that might cut clean across preconceived ideas and long-established custom. Power is only given by Christ to His disciples as they actually set about doing what He wants.

**DEFINITENESS.**—Since God has called us to a share in His creative power, and since our desire is an element in the creation of the world to-morrow, and since his continual challenge to us is "Desire of Me"—"What wilt thou?"—it is our duty to formulate our specific desires.

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NAPLES	2 Cappella Vecchia	All the year	11	J. A. Tweedie
NICE	35 Boulevard Dubouchage	Nov. to May	10.30	Geo. Lamb, B.D.
PARIS	17 rue Bayard	All the year	10.30	W. Cowper Robertson, M.A.
"	Amer. Ch., 21 rue de Berri	All the year	10.45	J. W. Cochran, D.D., LL.D.
PONTRESINA	Village Church	(Suspended meantime)		
PRAGUE	Jungmannova, 15	Winter	11	J. E. Stewart, M.A.
RIO TINTO	Rio Tinto Co.'s Chapel	All the year	11 and 7	
ROME	7 via Venti Settembre	Oct. to June	11	A. G. Mackinnon, D.D.
ROTTERHAM	Scotch Church, Vasteland	All the year	11 and 7	J. Irwin Brown, D.D.
ROULERS	Presbyterian Church	(Suspended meantime)		
SAN REMO	Scotch Church	Nov. to May	10.30	J. W. Walker, M.A.
ST MORITZDORF	Swiss Protestant Church	(Suspended meantime)		
VENICE	Ponte della Salute	All the year	11	Alex. Robertson, D.D.
VIENNA	9 Eschenbach Gasse	(Suspended meantime)		
WIESBADEN	Rathhaus	( " " )		

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All communications on the work of the Alliance, or respecting its publications, to be addressed to the GENERAL SECRETARY.

All correspondence respecting the work of the Western Section of the Executive Commission to be addressed to the AMERICAN SECRETARY.

# THE Quarterly Register

VOL. XIV.

FEBRUARY, 1930.

No. 9.

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*N.B.*—It will be a favour if intimation is made to the EDITOR, 44 QUEEN STREET, EDINBURGH, of any error or deficiency in the names or addresses of those to whom copies of the "Quarterly Register" are sent. Receipts for sums under 2s. 6d. are sent only if a stamped envelope accompanies them.

## NOTES OF THE TIME.

In no perfunctory spirit, if somewhat belatedly, we wish our readers and the great host of our Alliance's friends in every land a very good New Year. With this issue of the *Register* we invite new subscriptions and the renewal of old ones not yet renewed.

We cannot too warmly express our gratitude for the increase of interest manifested in the magazine, though it grows slower than we hoped it might. If it thrived proportionately everywhere as it has done in Australasia, we should feel a measure of elation. Order forms are sent out as usual this quarter, and we hope that many will come back to us duly filled up at an early date. We thank the many who have expressed appreciation of our pages or of items in them.

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The volume of the Proceedings of our Thirteenth General Council, held at Boston last June, was published late in November, and has had a cordial reception. Copies may be ordered from 44 Queen Street, Our Boston Volume. Edinburgh, and also from our Philadelphia Office (8s. 6d., or \$2.50). We confess to a feeling that the addresses printed in it are worthy of issue in a more popular form also. If they were printed apart from minutes, reports, etc., and under a less cumbersome title, they would form one of the finest theological and religious symposiums of each quadrennium and be reviewed at some length in the Press and be purchased by at least twenty times as many people. The volume might even be translated into other languages. But a volume of "Proceedings" as such can receive little notice in the Press, and only a tiny public would suspect that so many authoritative, masterly, and charming essays and deliverances are to be found in such a book. Might it not be possible, by arrangement with a publishing house, to give some of the addresses at future Councils to a much wider circle of readers and workers?

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Meticulous care in the revision of proofs, etc., has not completely prevented misprints, which we regret. We have given a Hungarian bishop the impossible surname of Brimmers and multiplied by ten the number of foreign theological students who have studied in Scotland since 1864, and a few other errors must have escaped our eye. None of them, we believe, will seriously mislead. One passage in the volume requires a note however. On pages 93 and 94 an honoured speaker mentions the failure of the Alliance to send a Commission to South Africa as promised by the Pittsburgh Council of 1921. Why this was allowed to pass in June we scarcely know—I suppose we had in mind, as the speaker had, a deputation numerically impressive and not a single ambassador. But as a matter of fact, the Pittsburgh promise was implemented by the fruitful visit of Dr J. R. FLEMING to South Africa—the American deputy appointed to accompany him was unable to go. That visit, it should not be forgotten, had among its results a cordial resumption of our relations with the Dutch Reformed Church in South Africa, which had been clouded and injured by the most unhappy war which darkened the opening years of this century in that land. Dr FLEMING deemed this and the other results of the visit one of the best pieces of work he ever accomplished for the Alliance of the Churches, and we know that it is keenly appreciated by these. That much remains to be done in the way of consolidation and organisation, as Dr DOUGLAS urged, is true, and it may be possible for some of our leaders to help further in this by and by. All who read the reports presented at Boston know how distant is the prospect of a vigorous, all-embracing Section of the Alliance in each of the Five Continents.

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On 17th November, Professor W. HADORN, Berne, Switzerland, died. He was a member of our Eastern Section, and we share the sorrow that is so manifest among the Churches of Switzerland at the sudden and premature demise of this popular scholar, who was the very soul of his theological faculty. We mourn also the venerable Dr FOULKES, father of Dr W. HIRAM FOULKES, of America; and the opening week of 1930 has been saddened by the passing of Dr W. M. CLOW, Emeritus-Principal of the United Free (now Trinity) College, Glasgow, formerly a devoted member of the Eastern Section. Dr Clow's volumes of warmly evangelical sermons are widely prized. In his long ministry he served five notable congregations, and by his tenure of a Chair of Christian Ethics and Practical Training he served the whole Church and trained a generation of ministers who found their Professor a good friend and helpful confidant. We proffer reverent sympathy also to Dr DAVID PERRIE, Moderator of the Presbyterian Church in Canada, in his sad bereavement by the death of Mrs PERRIE while he was absent from Canada to attend the Union Assembly of the Church of Scotland last October.

\* \*

The formal Union of the Scottish Churches has been followed by a remarkably fraternal process of fusion among the various agencies of the Churches once separate. The work to be accomplished is so enormous, the adaptations to be made are so numerous, that such a general revelation of patience, mutual regard, and selfless concern for the common good may well be taken for a revelation of God's grace. The General Assembly next May should hear a

cheering report on the progress made. We read with great interest of a tentative movement to consider possibilities of union and co-operation between the several smaller Presbyterian communions in Scotland.

But not only in Scotland is the spirit of Union prevailing. Dr MERLE D'AUBIGNÉ, in the course of a recent letter, says—"We have been launched by our Assembly at Marseilles into a Union movement in France, the outcome of which no one can foretell. Many causes have led to this: dissatisfaction with the present divisions which no more correspond to reality; the impulsion of the œcumenic movements; the example of your own Scots Church Union; and, above all, a great desire for a forward move in evangelical action. For the present we have decided to organise another Conference for intellectual and spiritual deepening, and to consult all the Church Courts (both the Reformed, Lutheran, Free, Methodist, Baptist) on what could be done in common by us in the way of work and organisation."

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Our leaders have never been blind to the need to develop keener and more direct interest in our Alliance of Reformed Churches among the Churches of the European Continent. There the great œcumenical movements that have emerged in the last two decades have completely captured the imagination and zeal of the membership of all communions, and the interest displayed in the great interdenominational conferences at Lausanne, Stockholm, and Jerusalem—Life and Work, Faith and Order, and Christian Missions—has been vast and ever-increasing. Among these huge phenomena, and the great resources in men and money which they command, is it not natural that some, regarding our smaller and more confined Alliance, should exclaim "Is it not a very little one?" and brush it aside.

That would be more than a misfortune. The best way to wider unity and co-operation lies in first federating *kindred* Churches, and the Alliance is the one link binding all the Reformed Churches of the world together. Through it they can speak with one voice. This is recognised by many leaders of the Continental Churches, and these are anxious to present the value of the Alliance to their fellow-members with effect. Our Continental Committee has prepared an account of the Alliance's origin, achievements, and prospects—as enjoined by Boston Council—which it is hoped the religious press of the Continental Churches will print and thereafter circulate from year to year in form of a pamphlet to every minister and many members of each Reformed Church in the various lands in the appropriate languages. The information thereby given, the Continental Conferences which we now hold regularly during each quadrennium at a cost which taxes our resources, and the scheme whereby after 1932 all the Churches will have a more direct share in the election of their own representatives on our boards, ought to further the great aim that we so anxiously keep in view.

\* \*

The first meeting of our Alliance on German soil will take place at Elberfeld from 9th to 12th September. Only a few delegates from each of the other countries can be present, but it is hoped that every Elberfeld Group Church may have a representative. A vigorous local Committee has been appointed to make arrangements in collaboration with the officers of the Alliance, and Professor LANG of Halle has been foremost among many helpers. An interesting and not

too crowded programme is in course of preparation. As at the Hague and earlier group conferences, reports will be heard from the several Continental Churches, and there will be public meetings in the evenings to be addressed by speakers from many lands. A theological sederunt, with an address by Dr KARL BARTH or another eminent scholar, is suggested; and there will be an excursion to Düsseldorf and places of ecclesiastical and historical interest in the neighbourhood. The matter referred to in the preceding paragraph, and perhaps Prof. OTTO's proposal for closer co-operation between the Reformed and Lutheran communions, will be discussed. The Elberfeld Missionary "Festwoche" follows hard upon our Conference, and it is hoped that many delegates will remain to participate in it. We look forward to visiting the new Elberfeld Theological Seminary, which has already begun to "make history" by its endeavour to aid the remnants of our Reformed Church in Russia, and no more important subject is on the Conference agenda than a report concerning the work in the Ukraine.

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The *Reformierte Kirchenzeitung* (weekly organ of the Reformierte Bund of Germany) has been ably edited by our friend, Dr HESSE of Elberfeld, for several years, and one of his sturdiest henchmen and contributors has been another of our friends, Dr WILHELM KOLFHAUS of Vlotho. We learn from the last issue of 1929 that these two scholars are now to exchange rôles, and are happy that the work of both will still be found in the columns. In a survey of his term of office, Dr Hesse refers to the Bund as we have just been referring to our Alliance. Once there were those who spoke of it in such phrases as "pflege eine Mumie" and denied its value and its achievements. It is not so easy to do so to-day with the re-organised Church Courts, the Theological Weeks, and the New Theological School of Elberfeld standing visibly to its credit, and we note that its place in the counsels of our own Alliance is deemed a certificate of its merit. It claims justly that in the post-war re-organisation of German Church life, its existence and work helped the Reformed elements to make a fuller contribution to the synthesis than might else have happened.

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We learn that the federation of the Dutch Missionary Societies, long desired and sought, has now been accomplished. After years of conference which have given the various circles opportunities for mutual contact, a Dutch Missionary Council has been formed to which all the Dutch Missionary Societies working in the Netherlands and in the Dutch Indies (as well as the Dutch Bible Society) belong, and in which they will henceforth stand in the closest relation to one another, and carry on their work with mutual brotherly participation. The representative of the Bible Society, Dr L. J. van WIJK, has been chosen President of the Council, and Baron van BOETZELAER VAN DUBBELDAM has been appointed representative to the International Missionary Council.

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With thankful hearts we print the following extract from the Minutes of the Session of the Synod of the Reformed Church of Roumania. Session of 9th June 1929:

To-day the fathers of the old Transylvanian and the new Nagyvárad Reformed Church districts met for the first time in Cluj-Kolozsvár to constitute the Synod of the Reformed Church of Roumania.

**Roumania.** The Nagyvárad district has been formed of those parts of the old Hungarian Transylvanian Church district which were ceded by the peace treaties to Roumania. The Bishop of this new Church district was officially recognised by His Majesty the King of Roumania in 1926. The present Synod was called together to complete the organisation of the Reformed Church of Roumania by the formation of this Chief Court.

On this important occasion the members of the Synod send their greetings to the PRESBYTERIAN WORLD ALLIANCE, remembering with gratitude the help of the sister Churches extended to them.

In the linking together of the two Reformed Church districts of Roumania we increasingly feel the force that is in unity, and in this thought we ask our sister Churches to be with us with their prayers and to follow with sympathetic interest the life of our Church also in the future.

In the name of the Synod of the Reformed Church of Roumania.

STEPHEN VON UGRON, *President.*  
W. H. MAKKAJ, *Bishop.*

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In a letter from Lithuania we read with joy :

“ Our Protestant Faculty, which was so strongly opposed by German Protestants that one deemed it would be done away with, now stands again on a firm basis, and within a measurable space of time will supply our Church in sufficient numbers with native workers who will at the same time be men with a scholarly training and a joy in their work, so that our Church does not need to be anxious about the future.”

If, as we believe, the intervention of our Alliance has had some share in securing this happy result, much credit for that should be given to the kindly offices of Professor J. Y. SIMPSON and the Rev. W. T. ELSMLIE of Middlesborough, the latter of whom made a special visit of inquiry to the country on our behalf.

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Since Boston Council and the admirable papers read there by Mrs W. L. M'KERROW and Mrs F. S. BENNETT, many of our members have registered a strong resolve to expedite the too-long-deferred reorganisation of our Sections so as to give due place and responsibility to Presbyterian womanhood in our work and mission.

The usual issue of *The Girdle Round the Earth of Women's Missionary Service*, edited by Miss K. L. MATHEWS after each of our General Councils, gives an excellent report of the Women's Conference, held in Boston, and quickens the said resolve. At that Conference Mrs FORGAN, Edinburgh, was appointed President for the quadrennium 1929-33, and—in view of the Belfast Council of 1933—Mrs PAUL, Belfast, was asked to become Vice-President. Along with Miss MATHEWS, and in conference with officers of the Alliance and of the Women's Union (Eastern and Western), these ladies will formulate proposals which we may hope to discuss at the meeting in North Ireland, and meanwhile we have asked them to honour the April meeting of the Eastern Section with a visit and a brief address on this important subject. We now ask all our members to keep the date—Wednesday afternoon, 9th April—free, that so momentous an item of business may have the largest possible audience.

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On the evening of Peace Sunday a United Service was held in the historic Scots Kirk, Rotterdam, in the interests of International Peace through the Influence of Christian Churches.

**Peace Sunday** Representative Dutch clergymen and the Pastors of  
**in Rotterdam.** all the Foreign Communities in the city took part. The sermon was preached by Rev. ALAN LINDBERG of the Swedish Church, and an address was given by Monsieur REYSS of the Eglise Wallonne on the Union consummated this year in Scotland. The German Pfarrer emphasised the principles of Brotherhood and Co-operation by recitations from FRIEDRICH RÜCKERT's fine poem, "Advent"; and the choir of the German Church sang two short anthems. The Scripture lessons were read by the Pastor of the Old Catholic Church, by the British Chaplain, and by the Norwegian Minister. This United Service for Peace has now been held annually on Peace Sunday evening for the last five years. It was held under the auspices of the Scottish Consistory, and led by the Scottish Pastor (Dr IRWIN BROWN), who welcomed the many delegates who were present from the different Legations and Consulates, as also from the various churches, societies, and institutions interested in the movement for Peace. The Burgomaster of Rotterdam was present, accompanied by the Minister Plenipotentiary of Sweden and the American Ambassador. The service throughout sounded the note of trust and hopefulness; and in the sermon and the addresses, reasons were brought forward to justify these hopes. Not only was the Scottish Union of this year considered of good augury, but it was pointed out that the Kellogg Pact and the Ideas of Stockholm had already been effective. So strong and so pervasive a moral stimulus had they exerted as to have even prepared the way for the further advance of the Churches' combined efforts.

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Dr PIERSON, Editor of the American *Missionary Review of the World*, left New York in December to visit some of the mission fields in Asia.

By a happy providence, Dr A. J. BROWN—whose St Paul Dr A. J. BROWN. Assembly address, by the way, has been issued from the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York City, in the form of a pamphlet entitled *The Trend of the Kingdom*—is free to edit the *Review* for this year, having recently retired from the General Secretaryship of the Board of Foreign Missions in the Presbyterian Church in the U.S.A., after thirty-four years' notable service. No better substitute for Dr PIERSON could have been found, as Dr BROWN's experience of work and travel is almost unrivalled, and there is none who has been more effective in fostering Christian unity and international co-operation.

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Mr LEWIS SPENCE, the distinguished Scottish poet, has recently contributed trenchant articles entitled "Poetry and Protestantism," and "Art and Immorality" to *The Scots Observer* (40 Shandwick Place, Edinburgh, 2d. weekly), in which he deals some Calvinism and Culture. sturdy blows and cites many irrefutable facts in defence of the Scottish Presbyterianism so airily derided as "destitute of aesthetic impulse or achievement" by some of our clever ritualist dilettanti. We quote a few paragraphs from each essay:

"(i) Certain Scottish writers who should know better have recently assured us that the Protestant dispensation is by no means a form of faith accommodated to a

man of vision. Protestantism, we are informed, cramps the imaginative capacity, and by its sordid, vulgar, and anti-aesthetic associations blunts the sense of beauty. It is barren of such artistic impetus as renders its productions for a moment comparable with the aesthetic triumphs of what, to be studiously courteous, we may term the older form of Christianity.

"Yet how notorious is it that by far the most imaginative of poets, dramatists, and novelists since the Reformation have been of the Protestant persuasion. To make a mere list would be tedious, but a short list will suffice: Shakespeare, Milton, Tennyson, Burns, Coleridge, Wordsworth, Scott, Goethe, Schiller, were all men surpassing in the qualities of imagination and inspiration. Did the Protestant faith which they all professed cramp or confine their phantasy or dim their vision? It is not possible to equal such a galaxy of sheer literary genius as this from the non-Protestant side, and I should much like to see any man of letters of tried experience essaying the task of compiling a list of men of Roman faith who flourished after the Reformation which could in any sense approach it.

"Those names are simply overwhelming, so much so, indeed, that it is difficult for me to conceive how the writers who advanced the thesis of Roman superiority in post-Reformation literature ever came to propound it or even to consider it. . . ."

"The error of the Old Church in all its beauty was that it tried to erect 'a little heaven below.' Vain hope! The microcosm can be naught but a dim distortion of that macrocosm it endeavours to reflect, and our Scottish Presbyterianism in its 'barn-like' bareness has recognised this essential truth much more forthrightly than any other Protestant society. With virile and characteristic wisdom it penetrated the inherent falsity of associational sensuousness and the shallow endeavours of priestly foppery to ensnare in the gaudy nets of the material those flights intended for the upper airs. Its stern bleakness is the justification and issue of its understanding that the first steps in the journey of the soul of man are in the desert, that he sets out on a dreary morning, and in no season of blossoming, in his search for the City of Vision. His hope, his inward strength is the mingling of his own loyalty with the grace of God, his assurances are grace and steadfastness, his dreads and dismays must not be pampered or weakened by ponderable symbols or talismans.

"Thus I am persuaded beyond all doubt that the Church Protestant, and especially my own Kirk of Scotland, is by far the most favourable in which a poet can possibly be born. Even the least experienced of singers is aware that inspiration is a force *en rapport* rather than a power engendered within himself. And this divine electricity, I hold, is not inhibited by the blanched and marmoreal simplicities of our Presbyterian environment; no mockery and mirage of the ineffable is conjured up in our churches to encourage the bodily eye to usurp the functions of spiritual vision."

"The present generation prides itself upon its philosophical accomplishments. Yet the system it follows is not eclectic, not universal, it is indeed so lopsided in its partiality for the curious and bizarre as to be practically useless for the general purposes of life. To say as much is to express that triteness it abhors, but of which it stands somewhat in need. It is to say, too, that the practical is nearly always the good, running in rhythm with universal design, in time with the larger symphonies. Aberration, eccentricity, may not be bad invariably, they are, indeed, essential to human imperfection, which faints beneath the heavy burdens and titan weight of inexorable system. But when they are considered, nay, actually employed as the essence of a scheme designedly anti-philosophical and anarchic, it is more than time to quench them. . . ."

"(ii) The recent decay of the science of Comparative Religion through fashionable partiality to such basically mistaken and philosophically unsound themes as the Freudian, has had repercussions undeniably mischievous. The Freudian theory of myth, of religious origins, is not only a mere rehash of the early raw notions of Tylor, but has been ably disposed of by Elliot-Smith and others. Had our modern fictioneers the advantage of a training in Comparative Religion they would be aware that the art they cultivate—and this holds good of all art—has an indubitably religious basis from which it cannot possibly be detached without fatal results."

"I suppose I shall invite the jibe from certain ruinous chambers of dark counsel that my outlook is 'typically Presbyterian.' Well, what if it is? Has Presbyterianism no right to its own outlook? It will not give its imprimatur to anything tawdry or sordid, it has ever disliked the cheap and nasty. The training it gives predisposes to good taste and a sense of the harmonious, it properly makes a man

fearful of derogatory and ungentlemanly sentiment, it has always, both in this country and in America, inculcated feelings of peculiar chivalry towards womanhood, it has exalted the proprieties.

"In plain language—demanded by the situation—a Presbyterian training supplies that clean, virile, strong sense and manly decency which despises the artistically salacious as a spiritual disease, a psychical cancer. I at least rejoice that none of the professors of the dreary dirtiness we are having feasted on us nowadays comes from a Presbyterian nest."

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The newspaper from which we quote these stimulating words is making a plucky fight and should "win through." We feel that Scotland, having had to wait so long for a Church weekly of its own, should "The Scots Observer" give its best support to maintain the adventure. Under the editorship of Rev. J. W. STEVENSON, B.D., the paper has had a raciness and literary quality unexcelled by any similar review of the times, and a contributing staff of great vitality has been enlisted. *The Scots Observer* has done good service to the Presbyterian Church, and its disappearance would be a very palpable loss.

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## THE FOUR HUNDREDTH ANNIVERSARY OF THE MEETING OF LUTHER AND ZWINGLI AT MARBURG.

By Rev. GEORGE W. RICHARDS, D.D., LL.D., President of the Alliance.

### I.

A NEW internationalism and a new interdenominationalism—that is, a new way of co-operation of nations and of churches throughout the world, for the betterment of humanity and the advancement of Christianity—are no longer a far-off vision in the heavens. They are in process of realisation upon earth. This becomes clear when one considers the summer assemblies in the different states of Europe, each of which is defined by the term, "world" or "international" or "universal." For the nations there is the World Court at the Hague and the League of Nations at Geneva. For the Churches at least seven different meetings were held in July, August, and September, as follows: (1) The Committee preparing for a Congress of Religions on World Peace, sponsored by the Church Peace Union, at Frankfort, Germany, August 19-23; (2) The meeting of the Central Bureau of Relief of the European Churches, in Basel, Switzerland, August 23-24, with which the Federal Council of the Churches of Christ in America is in close co-operation; (3) The Continuation Committee of the World Conference on Faith and Order at Maloja, Switzerland, the latter part of August; (4) The Committee of the International Federation for Home Missions and Organised Christian Charity at Bonn, Germany, August 29 to September 2; (5) The Continuation Committee of the Conference on Life and Work at Eisenach, Germany, September 2-9; (6) The Committee of the World Alliance for International Friendship through the Churches at Montpellier, France, September 21; (7) The Celebration of the Four Hundredth Anniversary of the Colloquy of LUTHER and ZWINGLI at Marburg, Germany, September 12-15. Indeed, if one is weary of attending meetings in America, the last place he ought to go for rest in the summer months is Europe. It

is only by taking the bit between his teeth and running away into the Black Forest or into the Alps, or by finding refuge in one of the many Bads of central and southern Europe, that he will escape them.

All of these assemblies are attended by men and women of culture and Christian ideals. The scope of their vision and the endeavours for human welfare are world-wide, including all tribes and races, in a brotherhood of mutual aid and co-operation. One could not but deeply deplore the announcement of a large convention held at Moscow, in August, whose purpose was to discuss ways and means to teach children of ten years the doctrines of atheism and to set them even in their childhood against every form of religion—pagan, Jewish, or Christian. This is a movement which the religious people of the world cannot afford to ignore. It is far more insidious, far more dangerous to the good of humanity, than any type of imperialism, civil or religious, that has prevailed since time began. Of this the coming generation will probably hear more than the present.

## II.

Of the seven Conferences above named I attended two—that of the International Federation of Inner Missions at Bonn, and the Celebration at Marburg. Of the latter I shall give a brief account.

Four hundred years ago, on October 1-4, 1529, LUTHER and ZWINGLI, and their colleagues, met at the invitation of the young Landgrave, PHILIP of Hesse, in the castle crowning the hill overlooking the ancient town of Marburg and the picturesque landscape through which the river Lahn winds its course. This was the first and the last time that the two original Reformers, the one from Wittenberg and the other from Zurich, stood face to face. They began about the same time (1516-17) publicly to criticise certain practices of the Roman Catholic Church. Both were compelled to separate from its fellowship, and both spent their lives in the establishment of new Churches according to the ideals of the New Testament.

Each won many followers, and, in the course of a decade, princes in Germany and cantons in Switzerland took either the Catholic or the Protestant side. The religious question raised by Reformers had political issues which had to be faced by statesmen. What was first preached and taught in church and university had to be wrought out in diets and courts of princes, and fought out by armies on fields of battle.

The first union of states for the purpose of defending the Catholic faith and, so far as possible, for preventing the spread of the Protestant faith, was the League of Ratisbon, 1524, of which Austria, Bavaria, and the South German bishops were members. The Catholic League called forth a counter-league of Protestant princes, the League of Torgau (1526), for the defence of the evangelical faith. Its founder and leader was the far-sighted PHILIP of HESSE; five of the north German princes joined it, and the hope of PHILIP was that all the Protestant powers of Germany, north and south, and of Switzerland, might be united for defensive and, if need be, offensive purposes.

The plans of PHILIP were in danger of being thwarted by the growing dissension among the Protestant leaders. The principal point at issue was the doctrine of the Lord's Supper. LUTHER and ZWINGLI agreed in their opposition to Rome and to the Anabaptists. They were both conservative biblical reformers. They began to differ, however, in their interpretation of certain doctrines in the New Testament. The first

evidence of difference on the Lord's Supper is found in a letter written (1524) by ZWINGLI to ALBER, a pastor of Reutlingen. The letter was published and was brought to the attention of LUTHER. In it ZWINGLI referred to LUTHER's view of the sacrament, without, however, mentioning his name. It was the spark that set the tinder aflame; it became a raging theological conflagration that could not be extinguished. LUTHER called the letter of ZWINGLI "ein greulichs Wesen"—a detestable thing.

The battle of the giants was now on, to the great glee of the Catholics and the humanists. These parties hoped that through controversy the Reform might consume itself. Tracts and books were written with much biblical learning and bitter theological wrath. The rift between LUTHER and ZWINGLI widened until reconciliation seemed hopeless. The theological controversy had its political bearings. The Lutherans were not ready to join in a league with princes and cantons that differed from them in essential Christian doctrines. ZWINGLI and the South Germans were prepared to join a league with the North Germans, notwithstanding doctrinal dissensions.

Accordingly, as a last resort, hoping against hope that the differences between LUTHER and ZWINGLI might be overcome, that the unity of Protestantism might be maintained, and that his favourite project of a Protestant League might not come to naught, PHILIP invited LUTHER and ZWINGLI and their colleagues to a colloquy in his castle at Marburg.

It does not come within the scope of this paper to describe the most interesting details of the disputation, which in one form or another continued for three days—October 1 to 4. The outcome was that LUTHER and ZWINGLI separated without reaching an agreement on the doctrine of the Lord's Supper, though both were not a little amazed at the number of points on which they agreed. LUTHER and five of his colleagues, and ZWINGLI and three of his associates subscribed to fourteen articles of faith, now known as the Articles of Marburg, but they differed on the fifteenth. (I have copies of the autographs of the signatures before me.) This article defined the manner of the presence of the glorified humanity of Christ in the elements of the Eucharist. The latter half of the article contained the following proviso:

"And although at present we are not agreed on the question whether the real body and blood of Christ are corporally present in the bread and wine, yet both parties shall cherish Christian charity for one another so far as the conscience of each will permit." The last clause is especially significant.

The separation of the Reformers marks the final division of Protestantism into two main branches, now known as Lutheran and Reformed. Since then many subdivisions have come about, so that, at present, in the United States there are more than 150 different Churches. In the Federal Council of the Churches of Christ there are 29 distinct denominations.

One may question the propriety of celebrating the event which ended in the division of Protestantism at a time when men in all the Churches are seeking closer union. In reply I should say it was not a *commemoration of division* but a *celebration of growing union*. The invitations sent out by the Churches of Hessen-Cassel, the Faculty of the University of Marburg, and the citizens of Marburg, contained the following statement of purpose:

"To become conscious of the essential elements and unity of Protestantism as well as of the rights and limitations of its confessional

divisions; and to learn more clearly the common tasks which the present age sets before Protestantism." This became the keynote of the papers and the addresses. The speakers were not bent on correcting or regretting history but upon accepting it and facing both its consequences and responsibilities. The sixteen states and the twenty different Churches, including the Unitarians, are clear evidence that the men of Marburg now have a different spirit from that of the men of Marburg then. The former is the spirit of inclusion; the latter, of exclusion. Both have place in the development of Christianity upon earth.

The programme, covering three days, was not hurried with an excessive number of addresses. There were three papers and an anniversary sermon. The subjects and readers of the primary addresses were as follows: (1) "The Causes, Transactions, and Consequences of the Marburg Colloquy," by Professor WALTER KOEHLER, formerly of the Theological Faculty of the University of Zurich, now Professor at the University of Heidelberg. He is the greatest living authority on LUTHER and ZWINGLI, having recently published a volume on that subject of 851 pages, and promising a second of equal size. (2) "The Essence of Protestantism and its Various Confessional Formulations," by Professor HERMELINCK of the University of Marburg. (3) "The Common Problems of Protestantism at the Present Time," by Professor OTTO of the University of Marburg. Each address was about an hour and a quarter in length and dealt with its subject in an exhaustive and attractive way. The Anniversary Sermon was preached by the Rev. Doctor SCHÖFFEL of Hamburg, on John xvii.—a discourse almost faultless for beauty of form and for simplicity and depth of content—not a defence of the gospel, not a trimming down of the gospel to suit the scholars present; but an exposition of the gospel, and therefore satisfying to the heart of scholar and layman. He made one feel the wisdom of "the foolishness of preaching."

After each of the principal papers was read, the presiding officer announced a recess of forty minutes and suggested that the delegates refresh themselves in the neighbouring cafés. After free discussion over the coffee, the more formal addresses of ten and twenty minutes were resumed in the church.

Following the paper of Professor HERMELINCK on Friday morning, addresses were delivered by Principal GARVIE of London, Vice-President of the World Conference on Faith and Order, Bishop FONNESBECK-WULFF von ROESKILDE of Denmark, and Professor GEORGE W. RICHARDS, President of the Alliance of Reformed and Presbyterian Churches. In the afternoon of each day ten-minute greetings were brought by the representatives of the different Churches and lands. Professor BRUNNER brought the greetings of the Reformed Church of Switzerland and made a deep impression in a carefully written address of ten minutes. He preached on Sunday morning, but I was compelled to leave for my boat on Saturday evening. The Celebration closed on Saturday afternoon with "Kaffee," in the hall of the Castle, at which the Burgomaster of Marburg presided and delivered a felicitous address on behalf of the citizens. At five o'clock, students of the University, in modern fashion, presented a pageant re-enacting the Marburg Disputation four hundred years ago. On Thursday evening an organ recital was given in the Lutheran church to illustrate "The Manifoldness of Protestantism in its Spiritual Songs."

The meetings were held alternately in the Marienkirche (Lutheran) and in the Reformed Church attached to the buildings of the University. An inscription on the wall behind the pulpit reminds the worshipper of the age-old clouds of witnesses that look down upon him:

"Begun in the year 1300; restored for evangelical worship by the Landgrave WILLIAM II., 1658; renovated in 1927."

### III.

#### OUTSTANDING IDEAS OF THE THREE PRIMARY PAPERS.

Professor KOEHLER held that LUTHER in his insistence upon the literal interpretation of the words, "This is My body," put the emphasis upon the objective factor in religion, *i.e.*, upon God and only His Word. ZWINGLI emphasised the subjective factor of religion, *i.e.*, the Word of God and the believing soul. LUTHER feared ZWINGLI'S stress on the human factor would lead to rationalism or the fanaticism of KARLSTADT and the Anabaptists. Indeed he could never rid himself of the prejudice that ZWINGLI belonged to that group. ZWINGLI, on the other hand, feared LUTHER'S emphasis on *God and His Word only* would lead back to Roman Catholicism and forfeit the evangelical doctrine of grace and faith. The two factors were united in the Wittenberg Concord prepared by MARTIN BUCER in 1536—a formula satisfactory to the Germans but not acceptable to the Swiss.

Professor HERMELINCK granted that, on account of its many divisions, the Roman Catholic and the humanist had reason for their gibes at Protestantism and their prophecy of its ultimate dissolution. "Yet," he says, "we affirm the history through which our Reformation Churches have been led. It was evidently God's will to show the riches and manifold character of evangelical Christianity with its freedom of conscience and right of private judgment. However much we might wish that LUTHER and ZWINGLI had come to an agreement at Marburg and furthered the cause of Church unity, let us not forget the possible dangers that lurked in such union; not the least of which would have been a uniform fixed system of faith and life similar to that of the Roman Catholic Church."

Professor HERMELINCK found the essential unity of Protestantism in the following points: (1) The continual protest against Roman Catholicism, *i.e.*, against every form of a sacred canon law and sacramental and mechanical access to God; (2) The return to the gospel of the Holy Scriptures as the final rule of faith and life; (3) The recognition of the principle that the congregation of believers, not the priesthood, is the "cell" of religious and ecclesiastical life. LUTHER taught that the Word belonged to the congregation and that the people should be entrusted with it. (4) The priesthood of all believers, giving each a right to share in the government, doctrine, and worship of the Church; (5) The conviction that the gospel is the assurance of the grace and mercy of God as revealed in Jesus Christ, and that it alone justifies the sinner.

In view of unity on these fundamentals, Professor HERMELINCK issued a "*morning call*" to the Churches to find for themselves their common and universal task, as they have begun to do at Stockholm in 1925 and at Lausanne in 1927.

The "*morning call*" of Professor HERMELINCK was answered by Professor OTTO in his paper on "The Common Task of Protestantism and

the Method of its Fulfilment." He said: "Because we know that we are *one* amid our differences, that we have common possessions, and that of necessity we belong to one another . . . we are here." We have to do with three things: (1) "Our witness before all the world that we are one as children of the Reformation, which the Lord God gave His Church, as the one great undivided communion of those who mean to live and die by grace alone through faith alone, trusting in God's Word and work in Christ, apart from every work and ordinance of man"; (2) "This witness before the world should become for us a vow which binds us anew to each other, and which we all mean to carry away in our hearts when we return to the communions and groups we represent":

"A band of brothers we will be,  
Whom neither need nor risk shall part."

(3) "That the vow he not mere words but become acts, we need to consider the collective tasks of Protestantism."

He then pleaded for an organ through which the Protestant Churches could both speak and act with one accord. Such an "organ" is not to be a united Church with "uniform faith and order" or a "Common Constitution"; not "an all-inclusive super-organisation ruling the Protestant Churches—a kind of Protestant Vatican." Nor is it to play the part of "a Protestant Pope or an infallible General Council whose decrees and Canons are hindering on every member."

He advocated a "Union for common practical purposes," something like a "Universal Protestant Senate for the Protection of Protestant Interests." (1) This, in its simplest form, involved what in English is called an "Urgency Committee." It is to make pronouncements in time of emergency or for common defence or for relieving general distress that may arise unexpectedly. (2) Also, an institution or commission for the systematic study of the Christian confessions, to understand their distinctive character and their common possessions. We should not let Rome speak alone on questions like the revision of the Calendar or the fixing of the date of Easter. The League of Nations ought to have answers to questions it raises, not merely from Rome or from Canterbury, but from Protestantism as a whole. (3) The care, support, and advancement of Protestant groups when they are in distress, under disability, or in dire poverty.

Professor OTTO was in accord with the mind of all the delegates, and was true to the spirit of Protestantism, which must not be surrendered even for Church union, when he said:

"We believe in the free play of the powers of the individual, in his independent activity and responsibility, apart from any infallible prescription, in free co-operation alongside of official organisation. We shall stand by self-development in rite, cult, and personal life, as these take form, now in this way now in that, according to historical conditions, particular demands of time and circumstance, and as they thereby give place in proper spontaneity to the riches of free Protestant development in mutual stimulation, competition and help, according to the wealth of the gifts of the Spirit." This mood, attitude, and privilege is the priceless heritage of the Reformers; and we shall play false to our Fathers if we betray this trust.

## PRESBYTERIAN CHURCH IN THE U.S.A.

VARIOUS Synods and Presbyteries have maintained activities during recent months, emphasising the approach of the Pentecostal season commemorating the 1900th anniversary of the founding of the Christian Church, and are continuing this emphasis throughout the Church year. This is in accordance with the suggestion of General Assembly "for special emphasis on the Person and Work of the Holy Spirit in view of the fact that the coming year is the 1900th Anniversary of Pentecost." The General Council has been disseminating articles by Church leaders emphasising the Day of Pentecost and the work of the Holy Spirit in the life of the early Church. Moderator CLELAND B. McAFEE, who has been touring the country and addressing many gatherings, reports a manifest increase of spirituality throughout the membership as a result of this recognition of the approach of the solemn anniversary.

Moderator McAFEE has deeply stirred the Church by his messages on various occasions. One of his utterances which is making a profound impression upon ministers throughout the United States seems worthy of transmission beyond the seas. It is in part as follows :

The Moderator has come to be counted a servant of the Church in a peculiar sense during the year following the Assembly. Consciously or not, each one finds his place of accent, despairing of doing everything. It may be on evangelism, on missions, on education—without loss of effort to serve all interests. This year the Moderator ventures to speak with peculiar earnestness to his brother ministers regarding their own special work. He feels impelled, out of a sense of his own need, to plead for the steadying and deepening of the life of the ministry.

1. There can be no mistaking a sense of bewilderment among many brethren, a loss of footing which shows in many ways. Part of it is traceable to the swirl of new knowledge that sweeps around even the humblest of us, toward which we have various reactions.

(a) Some of us steadily assert ourselves against it. It is all "science falsely so called." We insist that we are solidly in favour of all true science, but at the point where other men are troubled we declare that the supposed science is not science at all. This is far less helpful to troubled people than we suppose. Often they see in the troublesome idea something that seems to them profoundly true even though they agree with the religious leader that it may not be all true.

(b) Others of us simply pass the whole subject by. We set out to "preach the simple gospel," without bothering ourselves about any new ideas people may have or think they have. This results in setting religion in a place apart from the main current of life, making it an interest which a man may care for or not as he wishes ; whereas it really is a spirit of the whole life, and just as important for his intellect as for any other part of his living.

(c) Others of us have gone over to what we suppose is the new knowledge, ostentatiously accepting everything that is suggested, and making whatever alteration of our religious positions is necessary for the new relationship. This also is baffling to thoughtful minds, for it makes religion appear a thing tentatively held till something comes along to alter it.

Each of these positions, contempt, indifference, or surrender, is a method of escape from severe thinking and understanding judgment. Many religious leaders cannot take either of these, and are vaguely bewildered by what they feel as an unsettling of the foundations without quite knowing what to do about it. We need a renewed assurance of the eternal verities of our faith so that we can welcome without anxiety all new knowledge or even all pretended knowledge while it is proving or betraying itself. In the swirl of the present time we ought to become centres of steadiness, keeping our footing if the current sweeps others off their feet. All nervousness over the power of religion, all shading down of distinctive truth, all contempt for discovery or pretended discovery by honest men in any field—all this is a betrayal of latent fear. "He that believeth shall not be in haste"—shall not be nervous. Dr. MOFFATT makes it read : "He who has faith in Me shall never flinch." Let the Church recover its unflinching assurance. We are not out on a merely desirable adventure ; we are out

on an essential errand for the souls of men and the strength and safety of society. Have we not lost our trumpet notes? Are we not too flute-like? Have we a sense of great business that must be done? Do we really think we have a message with which we can challenge the world and all men in it? Or are we merely a group among other groups trying to do what good we can, without much assurance that either we or they will get much done? What does it mean to have a writer say that "the first preachers must have been different from the present ones or Christian history would never have started"? How are we different? What was it in them that is not in us that made for great history?

We cannot escape this flood of questions; we do not want to escape it. We want to get our grip back again if we have lost it. We do not want to whistie to keep our courage up. We want to be reassured that He that is with us is greater than he that is with the world.

For this purpose we must arouse to its very fullest our intellectual force. We must do greater and better preaching, and that cannot be done without more time and strength in our preparing to preach. Our laymen must set us free for the main task and must dare us to do our best, without little quibbles and divisions that chill the heart of any pastor. We are out on a terrific campaign, no child's play, no pleasure jaunt. It may be grim business following a Man who went across Calvary. Nothing but our top best is worthy such a Leader or His mission.

If anything can be done to put new assurance in the hearts of ministers of the gospel, clearing from their voices the note of pessimism, steadying them in the swirl of new knowledge and supposed knowledge, until they front the world every Sunday with a great thrill of the coming conquest of the Master whom they preach, that would be a great service. Any small thing one can contribute to it would make a year worth while.

2. Nor can there be any mistaking the restlessness of the ministry and the shortening of the pastoral term. Once in a while one hears of a pastorate that continued too long, but it is distressing to observe how brief are the pastorates in most localities. In addition, many pastors would welcome an opportunity to remove, long before one comes. The reasons are seldom general; they apply to each case as it arises. But they are devastating to the effective work of a minister and of a church. Before roots are really struck, before constructive work can be done, something arises that breaks the pastorate and much that was attempted goes for naught.

No understanding man will pass judgment on this situation in the mass. He knows too well the heart-burnings that go along with much of the unrest. But a steadying word may be said and a renewed presumption in favour of longer pastorates may be developed.

In former days the pastoral relation was often referred to as a marriage. It has some points of likeness still. One point is that pastorates and marriages often break down over conditions through which other pastorates and marriages continue. Probably every broken home was unsettled in the beginning by some small experience which every permanent home in the land has known. Every enduring pastorate has continued by passing through the experiences which have ended other pastorates. This is partly because in most marriages permanence is taken for granted; others hold the marriage as a temporary condition which must be maintained with a certain ease or abandoned. Many pastorates are entered into with the presumption that of course they will soon be ended. It is what we take for granted that does the business for most of us; upon it we act in any emergency.

We need to build up again a presumption of longer endurance in pastoral relations. Troublesome and disrupting conditions must be met with a view to their correction rather than with expectation of their finality. How much easier this is to say than to accomplish is familiar to any sensible man. It has been tried in some cases and has failed; that is certain. But it is not tried as often as it needs to be tried. And churches need to develop the presumption of permanence as truly as ministers.

If one could sit down with his brethren who have in any wise lost the joyous enthusiasm of the ministry, distressed by financial, educational, cultural deficiencies, and help to recover the old zest and assurance which make it superhly worth while to hold on and win out when things go wrong; if one could sit down with churches now and then and show them the hideous mistake they are making in unsettling the messenger of God who has come to them, so that something of a new peace could settle down on troubled and disturbed situations—that would be worth anyone's year. It could not be done if one had not some background of experience and some breadth of acquaintance with his brethren, if he did not know them and trust them. But to one Moderator, at least, it seems almost the largest service that can be rendered. It does not take the place of evangelism nor missions nor the budget nor the duties of laymen (indeed

it includes these)—nor any other of the great tasks to which one might set one's self. But there it is, a possible service for and with one's brethren. And it precludes no other ministry in behalf of the great Church whose honour one has received and to which one therefore owes all he has to give.

The National Loyalty Commission, authorised by the General Assembly, has been continuously active under the executive chairmanship of Dr WILLIAM HIRAM FOLKES. On the occasion of President Hoover's Message to Congress, Dr FOLKES issued the following statement:

President HOOPER's Message to Congress rings true to his frequently expressed purpose to promote the observance and enforcement of law. It is apparently beginning to dawn upon those who, for appetite, custom, or greed, are seeking to undermine the Constitutional standards of America, that President HOOPER is prepared to see the thing through. He deserves and undoubtedly will receive the enthusiastic support of right-minded men and women. His presentation of "the ugly truth that the law-breaker, whoever he may be, is an enemy of society," will bring scant comfort to those citizens, respectable and otherwise, who are flouting the law. The Presbyterian Church stands squarely behind the President in this matter. Originally the Prohibition question was largely a matter of social policy. Now it has become a matter of Constitutional observance and of law and order. As President HOOPER has so truly indicated, we are threatened as never before by organised lawlessness.

The efforts of "wet" interests to paint a halo about the liquor traffic, comparing the violators of the 18th Amendment with the early Christians who resisted persecution, is a monstrous perversion of fact. We who, during the past generation, carried on the fight, know that there is nothing romantic or noble in the liquor traffic. It is not the Prohibition law that is corrupting the land to-day; it is rather the vendors and purchasers of illicit liquor, who are doing what their forebears have always done—with this radical change in the situation, that to-day the traffic and its supporters are outlaws.

The National Loyalty Commission is developing enthusiasm for law observance among the younger generation through the medium of a National Oratorical Contest, which is to culminate in the awarding of medals to winners at the next General Assembly.

The special emphasis on work with and among young people, which has been maintained for nearly two years, has resulted in the significant announcement, of an increase of approximately 1000 in the number of young people's societies reported to the Board of Christian Education. Churches all over the country have held special meetings in the interests of young people's activities, in many cases turning the preparation and conduct of the meetings over to the young people themselves. Adult leaders have become more conscious of the importance of this work and have sincerely ministered more helpfully to the young people as they face the complicated problems of life to-day. Church papers and magazines have given increased space to material concerning young people. Many activities show that the Church has responded well to the overture of the General Assembly "to make a fresh endeavour to understand the problems of young people, to encourage them in their spiritual experience, and to enlist their counsel and help in the whole programme and progress of the Church."

New life was given to the movement for an outstanding representative Presbyterian Church at the nation's capital in Washington by the announcement, through the General Council, of an unsolicited and unexpected anonymous gift of \$425,000, the first \$100,000 of which is contingent upon the securing of a similar sum. The Council is taking appropriate steps to safeguard this gift and to perfect the organisation of the movement.

The Council's special Committee on Theological Seminaries, under the chairmanship of Dr SAMUEL T. WILSON, President of Maryville College, has made a most exhaustive study of the matter committed to it by the General Assembly after consultation with various Presbyterian educational leaders. The report to be presented to the next General Assembly will consider the standardisation of the methods of instruction, the curricula in the seminaries, training in all phases of religious education, and possible consolidations or combinations of some seminaries in the interest of economy and efficiency. One of the recommendations is for a Presbyterian Seminary Union to serve the seminaries as the College Union has served the colleges. The General Assembly will be asked to recognise the great increase in the cost and upkeep of educational institutions, the disturbing fact that there is little comparative increase in the benefactions of the Church, and the consequent mandate of the Church to avoid unnecessary duplication of effort and expenses.

The benevolence budget of the Presbyterian Church in the U.S.A. has been set at \$12,000,000 for the coming year. This is the same as the budget for the current year, but at their own request the women's organisations have assumed a slight increase in the amount to be raised by them. The distribution of the budget is as follows:

Board of National Missions . . . . .	\$3,903,500
Board of Foreign Missions . . . . .	3,024,750
Board of Christian Education . . . . .	1,581,750
Board of Pensions . . . . .	647,500
American Bible Society . . . . .	74,000
Federal Council of Churches . . . . .	18,500
	<hr/>
	\$9,250,000
Women's National Missions . . . . .	\$1,375,000
Women's Foreign Missions . . . . .	1,375,000
	<hr/>
	2,750,000
	<hr/>
	\$12,000,000

Dr LEWIS MUDGE, Philadelphia, has sent the above notes in response to the request of Boston Council that each constituent Church in the various lands should provide the editor with a quarterly report of news and other material to be used at his discretion in this *Register*. Thus far, none of the other Churches have sent the desired communications; and hence it is possible to print the whole of this message from U.S.A., but it is strongly urged once again that the other Churches should speedily implement the recommendation made at Boston and duly conveyed to their officials.

## CORRESPONDENCE BETWEEN CHURCHES.

AN always honored correspondent recently suggested that we should insert the name and address of the stated clerk of each Church Court mentioned on pages iii and iv of our cover, in order to encourage and facilitate correspondence directly between the Churches. We found that there would not be sufficient space for this. At a future time we may print these names, etc., on the cover of alternate issues—for our correspondent's suggestion is indeed of immense worth—but at present we think it well to give them here and to ask our readers to preserve the list for use.

We have included only our affiliated Constituent Churches meanwhile, and the name given may not in every case be that of the Clerk of Synod or Assembly; but these are the brethren with whom we have been wont to correspond on behalf of the Alliance. We shall expect to hear from time to time if changes should be made in the list.

## (A) EUROPEAN CONTINENT.

1. *Superintendency of the Reformed Helvetic Church of Austria.*  
General-Superintendent, Dr ZWERNEMANN, Dorotheergasse 16, Vienna.
2. *Evangelical Church of Bohemian Brethren.*  
Senior JOSEF SOUČEK, D.D., Jungmannova 15, Prague, Czecho-Slovakia.
3. *Reformed Church of Hungary.*  
Rt. Rev. Bishop BALTAZAR, 1 Abonyi utca, Budapest VII, Hungary.
4. *Reformed Church of Slovakia and Ruthenia.*  
Rt. Rev. Bishop PALOČZI-CZINKE, Reform. Bishofsamt, Rimavska Sobota XVIII, Czecho-Slovakia.
5. *Reformed Church of Roumania.*  
Rt. Rev. Bishop MARKAI, Cluj/Kolozsvár, Strada Bratianu 51, Roumania.
6. *Union of Evangelical Churches in Belgium.*  
M. le pasteur BUSE, La Bouverie, Hainaut, Belgium.
7. *Reformed Church in Jugo-Slavia.*  
Senior AGOSTON, Feketića, Bačka, Jugo-Slavia.
8. *Missionary Christian Church in Belgium.*  
M. le pasteur EMILE HOYOIS, 76 rue Antoine Dansaert, Brussels.
9. *National Union of the Reformed Evangelical Churches of France.*  
M. le pasteur E. MOREL, 47 rue de Chichy, Paris, France.
10. *Union of the Free Evangelical Churches of France.*  
M. le pasteur L. DEBARD, 8 Place Royet, St Etienne, Loire, France.
11. *National Union of the Reformed Churches of France.*  
M. le pasteur A. V. BERTRAND, 4 rue de l'Gratoire, Paris I.
12. *Reformed Church of Alsace and Lorraine.*  
M. le pasteur KUNTZ, 2 rue du Bouclier, Strasbourg, France.
13. *Evangelical Church of Greece.*  
Dr KALOPATHAKES, 50 Boulevard Amalias, Athens, Greece.
14. *Waldensian Evangelical Church (Italy).*  
Signor COSTABEL, 22 Via Telesia, Milan 26, Italy.
15. *Reformed Church of the Netherlands.*  
Rev. Dr. D. DEN BREEMS, Javastraat 100, The Hague.  
Secretary of Committee on Correspondence with Foreign Churches—Rev. G. KEIZER, D.D., de Steeg, Rozenbosch 6, Holland.
16. *Federation of Evangelical Churches of Switzerland.*  
Rev. ADOLF KELLER, D.D., 19 rue de Candolle, Geneva.
17. *Free Evangelical Church of Geneva.*  
M. CH. BRIQUET, Boulevard Helvetique 6, Geneva.
18. *Free Evangelical Church of Vaud.*  
M. le pasteur LAUFER, Cully, Vaud, Switzerland.
19. *Free Evangelical Church of Neuchâtel.*  
M. le professeur THIÉBAUD, Evole 24, Neuchâtel.
20. *German Reformed "Bund."*  
Rev. Professor LANG, D.D., Domplatz 3, Halle a. S., Germany.
21. *Evangelical-Reformed Church of the Province of Hanover.*  
Präsident des Evangelisch-Reformierten Landeskirchenrats, Aurich.
22. *Reformed Church of Lithuania.*  
Superintendent JAKUBĖNAS, Biržai, Lithuania.

## (B) GREAT BRITAIN AND IRELAND.

1. *Presbyterian Church of England.*  
Rev. T. MACKAY, M.A., 22 Brentwood, Pendleton, Manchester.
2. *Presbyterian Church in Ireland.*  
Rev. Dr LOWE, Church House, Belfast.
3. *Church of Scotland.*  
Rev. J. HARVEY, D.D., 32 Royal Terrace, Edinburgh.  
Rev. J. T. COX, D.D., Manse, Dyce, Aberdeenshire.  
Rev. J. G. SUTHERLAND, D.D., 99 St Albans Road, Edinburgh.

4. *Free Church of Scotland.*  
Rev. Professor J. K. CAMERON, M.A., Free Church Offices, Edinburgh.
5. *United Free Church of Scotland (Continuing).*  
Rev. D. M. FORRESTER, D.D., Broughton.
6. *Reformed Presbyterian Church of Scotland.*  
Rev. W. J. MOFFETT, B.A., Airdrie.
7. *United Original Secession Church.*  
Rev. ALEX. PARKER, Alderwood, Rossendale Road, Shawlands, Glasgow.
8. *Reformed Presbyterian Church of Ireland.*  
Rev. S. KENNEDY, R. P. Manse, Rathfriland, Co. Down, Ireland.
9. *Presbyterian Church of Wales.*  
Rev. JAMES D. EVANS, M.A., Elm Bank, Llanbadarn Road, Aberystwyth.

## (C) ASIA.

1. *Church of Christ in China.*  
Rev. A. R. KEPLER, D.D., 407 Mission Building, Shanghai, China.
2. *Church of Christ in Japan.*  
Rev. S. HIKARI, Nippon Kirisuto Kyokwai, Daikwai, Jimusho, 3, 4-Chome, Shin Machi, Akasaka Ku, Tokyo, Japan.
3. *United Church of Northern India.*  
Rev. F. H. RUSSELL, D.D., Dhar, C.I.
4. *South India United Church.*  
Rev. M. S. TAYLOR, Pasumalai, Madura District, India.
5. *Presbytery of Ceylon.*  
Rev. D. E. JOSEPH, "Glenellis," Ward Place, Colombo, Ceylon.
6. *Presbyterian Church in Korea.*  
(None at present.)
7. *Synod of Formosa.*  
(None at present.)

## (D) AFRICA.

1. *Dutch Reformed Church in South Africa.*  
Rev. A. J. VAN WYK, Franch Hoek, C.P., South Africa.
2. *Presbyterian Church of South Africa.*  
Rev. Dr WARK, Box 823, Cape Town, C.P., South Africa.
3. *Bantu Presbyterian Church of South Africa.*  
Rev. R. H. W. SHEPHERD, M.A., Lovedale, C.P., South Africa.

## (E) NORTH AMERICA.

1. *Presbyterian Church in Canada.*  
Rev. J. W. MACNAMARA, D.D., 320 Bay Street, Toronto, Ontario, Canada.
2. *United Church of Canada.*  
Rev. T. ALBERT MOORE, D.D., Wesley Building, 299 Queen Street West, Toronto 2, Canada.
3. *Presbyterian Church in U.S.A.*  
Rev. LEWIS S. MUDGE, D.D., LL.D., Witherspoon Building, Philadelphia, Pa.
4. *Presbyterian Church in U.S.*  
Rev. J. D. LESLIE, D.D., LL.D., 1521 Kirby Building, Dallas, Texas.
5. *United Presbyterian Church of North America.*  
Rev. DAVID F. M'GILL, Bellevue, Pa.
6. *Associate Reformed Presbyterian Church.*  
Rev. A. S. ROGERS, Rock Hill, S.C., U.S.A.
7. *Reformed Presbyterian Church in North America ("General Synod").*  
Rev. L. A. BENSON, Clay Centre, Kan.
8. *Reformed Church in America.*  
Rev. HENRY LOCKWOOD, Englewood, N.J.
9. *Reformed Church in the United States.*  
Rev. J. RAUCH STEIN, Room 304, Schaff Building, Philadelphia, Pa.

## (F) WEST INDIES.

1. *Presbyterian Church in Jamaica.*  
Rev. D. ROTHNIE, M.A., Lucea P.O., Jamaica.

## (G) AUSTRALASIA.

1. *Presbyterian Church of Australia.*  
Rev. GEORGE TAIT, M.A., 8 Scott Grove, East Malvern, Victoria.  
Rev. E. E. BALDWIN, M.A., 156 Collins Street, Melbourne, Victoria.
2. *Presbyterian Church of New Zealand.*  
Rev. J. H. MACKENZIE, 24 Kelburn Parade, Wellington, New Zealand.
3. *Missionary Synod of New Hebrides.*  
Rev. T. MACMILLAN, M.A., Whitesands, Tanna, New Hebrides.

## EASTERN SECTION OF THE ALLIANCE.

THE half-yearly meeting was held in Edinburgh on 6th November. To the members of the past quadrennium were added all Eastern Section delegates present at Boston Council last June, and a number of others intimately associated with the interests of the Alliance, so that there was an unusually large attendance. Professor CURTIS, the new Vice-President, occupied the chair, to which he was cordially welcomed by Dr R. J. DRUMMOND.

Professor ZILKA (Prague) addressed the meeting on the Churches in Czecho-Slovakia, and showed how the Presbyterian system of government had spread in his country. Even the new National Catholic Church, which has broken away from Rome without becoming Protestant, has adopted the Presbyterian system of government.

A proposal came up for consideration, originally suggested by Jugoslavia, that the Presbyterian Churches of the world should observe annually a "Reformation Day," when they might be able to realise the common needs of the Protestant Brotherhood and the principles that bound them together. Such an observance takes place very generally on the Continent on 31st October, the anniversary of Luther's nailing of his famous theses against indulgences to the great door of the Castle Church at Wittenberg—the event which really marked the beginning of the Reformation in 1517.

There are difficulties in fixing such a day in Scotland owing to the frequent Communion services at the end of October and the nearness of the Armistice Day of Remembrance. At the same time it was felt that some annual reference to our heritage from the Reformation was much needed in these days, and the matter is to be commended to all the Churches. The Churches in lands where the Reformed faith is opposed or holds a minority position make a wistful plea that such a simultaneous universal commemoration would give them a strengthening sense of support.

Impressions of the Boston Council were given by Drs R. J. DRUMMOND, LAWS, DONALD MACLEAN, W. A. WATSON, A. P. SYM, J. G. SUTHERLAND, and Rev. W. J. BAXTER; and the General Secretary's report of his tour in America prior to the Council was heard with much interest. He told of his visits to the Assemblies of the Southern Church at Montreat, North Carolina, of the Presbyterian Church in the U.S.A., at St Paul, Minn., of the United Presbyterian Church in Pittsburg, and of the Presbyterian Church in Canada at Ottawa, and of the passing cordial reception he had had everywhere. He referred to the growing desire for Union evident

everywhere in the United States, especially among the younger ministers, and expressed the belief that both the constituent Churches in Canada were doing a great and vital work.

## GENERAL ASSEMBLIES, etc.

### SOUTH AFRICA.

No article on the Assembly at Kimberley last September has been sent us this year, but from periodicals we learn that it had the usual vitality and courageous optimism. The retiring Moderator, Rev. H. W. COCHRANE, preached the opening sermon from Rom. xii. 5, and the Rev. J. BRUCE GARDINER, Johannesburg, was elected his successor. General HERTZOG thanked the Assembly for its counsel on Native affairs. The Moderator gave a powerful and passionate address on "Christian Unity and the Union of the Churches."

He concluded with a fine appeal to find release from our preoccupation with our own denominational history and interests, to come out of the little houses of our own designing, to realise the smallness of these things in a fresh vision of Christ's place not only in the Church but in the Universe, highly exalted, with a name that is above every name, who was before all things, in whom all things are held together, and who yet has redeemed us with His own blood. We must labour and pray for a Church big enough and pure enough and united enough to reflect the glory of Him who has called us out of darkness into His marvellous light.

The Rev. J. KENNEDY GRANT roused useful controversy by a dramatic stand on behalf of the younger generation in his Life and Work report, but ultimately won the heart of the house and has the satisfaction of having sounded and faithfully commended a somewhat unwelcome but salutary point of view. A consistent observance of the days of the Christian year—especially Passion Week and Easter—was enjoined by resolution; and, after a vigorous debate, a modified motion was adopted encouraging "a frank rethinking and statement of the significance of Jesus in terms understandable to-day, and a fresh interpretation, examination, and application of modern knowledge in terms of Jesus Christ."

The Report of the Evangelistic Committee made it evident that it is handling a great work greatly, and there was subsequently some reference to the spiritual benefits derived by certain members from the "Oxford Movement," though its dubious method of "confession by man to man" was deprecated by many.

The BISHOP of KIMBERLEY on behalf of the Anglican Church, Dr P. J. VAN DER MERWE on behalf of the Dutch Reformed Church, and Rev. A. EBEN GRIFFIN on behalf of the Wesleyan Methodist Church, conveyed greetings and benediction to the Assembly; and the message of Rev. Y. MPALI, Moderator of the Bantu Church, was also heard with deep respect and attention. Mr JAMES RODGER had a gratifying report concerning Sunday-schools, and the Rev. J. ANDERSON'S report on Temperance was approved with unanimity.

Next Assembly was fixed for Grahamstown on 17th September 1930.

## GENERAL ASSEMBLY OF FRENCH PROTESTANTS AT MARSEILLES.

THIS Assembly, which only meets every five years, held its last meeting at Marseilles from the 22nd to the 29th of October 1929. Representatives of all the unions of Churches and of all the important Protestant organisations were present, and this meeting marked a first step towards a concentration of the power of the French Protestant organisations. The Assembly sent the following message to the Protestants in France, "We have gained the stirring conviction that in the way which has been shown to us by the Spirit of God Himself new perspectives of a close and fruitful collaboration and co-operation are opening out before our churches."

A proposal made by M. GOUNELLE with regard to the relations to be established between the Protestant Federation and "Life and Work" was referred to the Council after being favourably considered. The sense of this proposal was that the Federation should be represented at Geneva, as are most of the other Protestant Federations, by a competent delegate, who should be nominated and supported financially by the Federation itself.

The subject of one of the evening meetings was the great international conferences of Stockholm, Lausanne, and Jerusalem, which was from all accounts an unforgettable experience. This evening meeting produced a very profound impression. Above the distress of the after-war period and above the rivalry of the Churches the audience had a vision of the Protestant forces united in work, faith, and missionary enterprise, and moving forward to the accomplishment of their common task.

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### JEAN-HENRI MERLE D'AUBIGNÉ.

*Une Famille du Refuge : Jean-Henri Merle d'Aubigné*, by his daughter, Madame BLANCHE BIÉLER, Montreal, Canada. (Éditions "Je Sers," Clamart, Seine, France, 20 fr., 5s.)

The name of MERLE D'AUBIGNÉ is fragrant in all the Reformed Churches, and we rejoice in the hearty reception that has been accorded to the volume by Mme BIÉLER, for which we bespoken welcome in our last issue. In it she has traced the origins of this famous family and given vivid portraits of her renowned father, the historian of the Reformation, and of his parents and brothers.

The book should certainly be translated into English, but the French is easily followed, and already it fills a gap that has existed far too long in our Protestant literature. The story begins with JACQUES MERLE, born at Nîmes in 1638, and ends with its dedication to the memory of Madame BIÉLER's two devout and gifted sons. Quite early we find JEAN-LOUIS MERLE involved with all the Huguenot fraternity in the disasters and heroisms resulting from the royal interdict of 1685, as a result of which the home and refuge of the Merle family became Geneva. The trials and adventures through several generations—and notably at the French Revolutionary epoch—fascinate the readers' sympathies and imagination. But the main interest of the book is the ample biography of the author's father.

His college studies and travels are told with great charm. He found the theological school in Geneva somewhat dead-and-alive, and the antidote

to his disenchantment was vigorous preaching, aided by the spiritual fervour of the Moravian community and some highly educative friendships like that with JAMES DU PASQUIER. The meeting of these young students with an elderly Scots teacher, ROBERT HALDANE, in 1817, was full of moment, for it led to conversion.

After his happy and romantic marriage to MARIANNE BARBEZAT and his elevation to the Chair of Church History, Professor MERLE D'AUBIGNÉ began his life task in earnest. MME BIÉLER gives a useful and attractive sketch of the famous *History of the Reformation* (pp. 207-213). It was a long, costly, and uncompromising book. Nowhere had it a more enthusiastic public than in Anglo-Saxon lands. In Britain its serial publication created a furore comparable with the receptions given to the novels of Sir WALTER SCOTT and CHARLES DICKENS; while in the United States and far West it was third in favour after the Bible and *The Pilgrim's Progress*. Eleven volumes were issued before death took the pen from his hand, but his literary output included five other important books and some five dozen pamphlets, sermons, and addresses besides the 8000 pages of this gigantic gift. He had a burning passion for his work. In late life the shortness of the time remaining for the work still to be accomplished became something of an obsession and encroached even on the time that his household might well have claimed. The historian's second wife was a gracious Irish lady, and she became the mother of the author of this volume, of our Alliance's past President, and of two other children. We are given an attractive picture of life in the old home and of the zeal and energy of its father and head till to him—as to his admired THOMAS CHALMERS—death came gently as he slept. This fascinating story should be circulated by tens of thousands of copies in Protestant countries, and we commend it with our utmost enthusiasm.

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## BIBLIOGRAPHY.

It is not often that a new long poem calls for notice in these pages, but *The Testament of Beauty*, by ROBERT BRIDGES, Poet-Laureate (Oxford University Press, 7s. 6d.), is exceptional. It has met with world-wide acclamation. The scholarly poet—now eighty-five years of age—has drawn all knowledge from the four winds of learning and transmuted it to a glorious work in praise of life and the God of life. The book is at once a challenge to unbelief and a bulwark of the Faith. He sees the Spirit of Man, with Reason as Charioteer, driving the horses of Selfhood and Breed, and he reveals the Charioteer's relation to Beauty, Friendship, and Christ with vital power. Even the more sombre and obscure recesses of this massive and noble poem are, like Solomon's Temple, "wrought about with flowers of lily-work." That England has produced no poem so great for at least a century is the surprising contention of some of the very sternest critics. It is the more welcome because of that "lack of a strong Christian inspiration" in current English literature to which Dr MERLE D'AUBIGNÉ referred in his Presidential address at Boston Council, and many things and principles precious to the Reformed Churches are vindicated sublimely by it.

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An eager welcome may be predicted for *St Paul's Ephesian Ministry* by our member, Prof. G. S. DUNCAN, St Andrews (Hodder & Stoughton,

8s. 6d.). It advances with cogency, and with hitherto unexampled thoroughness, the argument that the Imprisonment Epistles are to be connected not with the closing, but with the central, period of the Apostle's life and activity. The book is refreshing also because it reveals the doctrine of St Paul growing naturally out of the circumstances in which he and his Asian converts find themselves; and altogether it is a fine example of our best historical research.

\* \* \*

*The Evangelical Quarterly* for October contains two or three special items of interest—an article on "Archæology and the Old Testament" by Professor A. H. SAYCE, a review of recent books bearing on the Celtic Church by Professor DONALD MACLEAN, one of the editors, and a notice by Professor LANG of Halle of "The Reformed Evangelical Hymnary in 1929." Dr SAYCE's conservative attitude on Old Testament Criticism is well known, and his reputation as an archæologist is beyond dispute. Whether one agrees with all his views or not, it is impossible to withhold admiration from the work of such a veteran. Though an octogenarian, he still circulates between Edinburgh, Oxford, Rome, and Egypt. We met him in Rome the spring before last, and saw him walking near the Bodleian in Oxford a few months ago.

All that Dr MACLEAN writes on the still hazy history of the Celtic Church is worth reading. And we have been particularly interested in Dr LANG's account of the new Hymnary which has appeared under the auspices of the Reformed Evangelical Church of Hanover. It includes not only the standard hymns of German Protestantism and a selection of anthems, but a revised reudering of the Psalter, with the metrical text of JORISSEN and the tunes of GOUDIMEL, giving evidence of a revival of psalm-singing in a quarter where it has been too much neglected, and which it is the peculiar task of the Reformed Church to promote.

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*The Case for Episcopacy*, by KENNETH D. MACKENZIE (S.P.C.K., 2s. 6d.), is a book that needed to be written. We disagree with its conclusions, and are persuaded that Canon B. H. STREETER in his *Primitive Church* (Hewett Lectures, published at 8s. 6d. by Macmillan & Co.) is nearer the truth. But while there are people who "see no difficulty" in the way of reunion between episcopal and non-episcopal Churches, it is well and timely that the very palpable obstacles from both points of view should be strongly urged; and the temperate and earnest Christian tone of this thesis commends it warmly even to readers who will dissent from its teaching.

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We extend a special welcome to *Life and Work*, the magazine of the new Church of Scotland; under the joint-editorship of Dr HARRY SMITH and Mr W. P. LIVINGSTONE, the first number preserves the best features of both the periodicals now supplanted, and the total effect is excellent. If it has a rival for readableness, it must surely be the *New Outlook* of the United Church of Canada, which recently issued a centenary number, the eldest of the magazines incorporated in it having been launched in 1829. We should mention in passing also *The Holy Tryst*, issued by the Church of Scotland Prayer Union, and edited by Dr W. W. D. GARDINER. This is the most admirable devotional vade-mecum we have seen, though the addition of a list of daily Bible readings would still further enhance its value.

# MEETINGS OF CHURCH COURTS.

		<b>BELGIUM.</b>				
1930.	June.	Synod of Union of Evangelical Churches	...	...	...	ANTWERP.
	"	Synod of Christian Missionary Church	...	...	...	FRAMERIES.
		<b>CZECHO-SLOVAKIA.</b>				
		Synod of the Evangelical Church of Czech Brethren	...	...	...	PRAGUE.
		Magyar Reformed Church of Slovakia	...	...	...	
		<b>FRANCE.</b>				
	June.	Synod of Reformed Churches	...	...	...	
	"	Synod of Evangelical Reformed Churches	...	...	...	LA ROCHELLE.
	"	Synod of Union of Free Evangelical Churches	...	...	...	STRASBOURG.
	"	Synod of Reformed Church of Alsace-Lorraine	...	...	...	
		<b>GERMANY.</b>				
	June.	Reformierter Bund	...	...	...	
		<b>HOLLAND.</b>				
		General Synod of Reformed Church of Holland	...	...	...	THE HAGUE.
		Synod of the Reformed Churches of the Netherlands	...	...	...	
		<b>HUNGARY.</b>				
		General Synod of the Reformed Church	...	...	...	BUDAPEST.
		<b>ITALY.</b>				
	Sept.	Synod of the Waldensian Church	...	...	...	TORRE PELLICE.
		<b>LITHUANIA.</b>				
		Synod of Reformed Church	...	...	...	
		<b>SWITZERLAND.</b>				
		Federation of Swiss Reformed Churches	...	...	...	
		<b>GREAT BRITAIN:—ENGLAND.</b>				
	5 May.	General Assembly of the Presbyterian Church of England	...	...	...	LONDON.
		<b>IRELAND.</b>				
	June.	General Assembly of the Presbyterian Church in Ireland	...	...	...	BELFAST.
	"	Synod of the Reformed Presbyterian Church, Ireland	...	...	...	"
		<b>SCOTLAND.</b>				
	May.	Synod of the Reformed Presbyterian Church of Scotland	...	...	...	GLASGOW.
	"	Synod of the United Original Secession Church, Scotland	...	...	...	"
	20 "	General Assembly of the Church of Scotland	...	...	...	EDINBURGH.
	" "	General Assembly of United Free Church of Scotland (Continuing)	...	...	...	"
	" "	General Assembly of the Free Church of Scotland	...	...	...	"
		<b>WALES.</b>				
	3 June.	General Assembly of the Welsh Calvinistic Methodist Church	...	...	...	MOLD.
		<b>CANADA.</b>				
	Sept.	General Council of the United Church of Canada	...	...	...	WINNIPEG.
	4 June.	General Assembly of Presbyterian Church in Canada	...	...	...	HAMILTON.
		<b>UNITED STATES OF AMERICA.</b>				
	29 May.	General Assembly of the Presbyterian Church in the U.S.A.	...	...	...	CINCINNATI, OHIO.
	"	General Assembly of the Presbyterian Church in the U.S.	...	...	...	CHARLOTTESVILLE, VA.
	"	General Assembly, Cumberland Presbyterian Church	...	...	...	PRINCETON, KY.
	"	General Synod of the Reformed Presbyterian Church in North America	...	...	...	PITTSBURGH, PENN.
	"	General Assembly, United Presbyterian Church, N. America	...	...	...	DES MOINES, IOWA.
	5 June.	General Synod of the Reformed (Dutch) Church in America	...	...	...	ASBURY PARK, N.J.
	"	Synod of Christian Reformed Church in N. America	...	...	...	
	"	Synod of the Reformed Presbyterian Church, N. America	...	...	...	
	"	General Synod of the Reformed Church in the U.S.	...	...	...	

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## MEETINGS OF CHURCH COURTS—Continued.

### LATIN AMERICA.

	Synod of the Presbyterian Church of Brazil ... ..	
	Waldensian Presbyterian Church of Uruguay ... ..	
	General Synod of the Presbyterian Church of Mexico ... ..	

### WEST INDIA ISLANDS.

1930.	Synod of the Presbyterian Church of Jamaica ... ..	KINGSTON.
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### SOUTH AFRICA.

17 Sept.	General Assembly of the Presbyterian Church of South Africa ... ..	GRAHAMSTOWN.
	Synod of the Dutch Reformed Church of Cape Province ... ..	CAPE TOWN.
	" " Transvaal ... ..	PRETORIA.
	" " Orange Free State ... ..	BLOEMFONTEIN.

### INDIA.

	General Assembly of the United Church in Northern India ... ..	
	General Assembly of the United Church of South India ... ..	

### CHINA.

October.	General Assembly of Church of Christ in China ... ..	CANTON.
	Synod of Presbyterian Church in Manchuria ... ..	MURDEN.

### JAPAN.

March.	Synod of the Church of Christ in Japan ... ..	TOKYO.
	Synod of Presbyterian Church of Formosa ... ..	TAINAN.

### AUSTRALIA.

Sept.	General Assembly of Presbyterian Church of Australia ... ..	SYDNEY.
13 May.	" " New South Wales ... ..	" "
	" " Queensland ... ..	BRISBANE.
	" " Victoria (including Tasmania) ... ..	MELBOURNE.
	" " West Australia ... ..	PERTH.
	" " South Australia ... ..	ADELAIDE.

### NEW ZEALAND.

March.	General Assembly of the Presbyterian Church of New Zealand ... ..	DUNEDIN.
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### NEW HEBRIDES.

August.	Mission Synod of the New Hebrides ... ..	TANGOA.
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1933.	Fourteenth General Council of the Alliance ... ..	BELFAST.
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## PUBLICATIONS TO BE HAD AT THE OFFICE.

Proceedings of Boston Council, 1929 . . . . .	8s. 6d. or \$2.50 post free.
Proceedings of Cardiff Council, 1925 . . . . .	5s. 6d. or \$1.50 "
Proceedings of Pittsburgh Council, 1921 . . . . .	" "
The Burning Bush; History of Presbyterian Church in all Lands. By Rev. J. R. FLEMING, D.D. <i>New Edition</i>	2s. 8d. "
Quarterly Register. Annual Subscription . . . . .	2s. or 50 c. "
Back numbers of <i>Quarterly Register</i> as far as available . . . . .	6d. each or 15 c. "

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Volumes of Proceedings can also be ordered through Philadelphia Office.*

Information of changes in connection with the Continental Services and Meetings of Church Courts, published on the covers of the QUARTERLY REGISTER, should be sent to the Editor.

# The Reunion of the Christian Churches:

HOPES AND HINDRANCES

BY

THE REV. ALFRED E. GARVIE, D.D.

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*THE CONTEMPORARY REVIEW*  
April, 1930

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## THE REUNION OF THE CHRISTIAN CHURCHES: HOPES AND HINDRANCES.

AS one who from the very beginning of the movement which prepared for the Lausanne Conference took part in the informal conversations between Anglicans and Nonconformists, as a member of the Federal Council of the Free Churches appointed to confer with the representatives of the Church of England in response to the Appeal to Christian People of the last Lambeth Conference, as Deputy-Chairman of the Lausanne Conference itself, I have for nearly twenty years had the problem of the Reunion of the Christian Churches constantly under my close scrutiny, and have been led to receive impressions and form conclusions regarding its solution, which may not be altogether without interest and value in view of the proposals for the United South Indian Church now under discussion, and the decisions regarding this and other relevant matter which the approaching Lambeth Conference will be called to make. Let me speak first of all of the grounds for hope, and then of the hindrances that are in the way of its fulfilment.

### I

The first ground of hope is that there is the movement towards reunion, and that the hindrances, which become more evident as the movement progresses, have not arrested although they do retard and hamper it. Those who are not sympathetic to the movement profess usually their belief in the ideal, while magnifying the difficulties in its realisation. Few there are who venture to pronounce it a mistake or a wrong. The rank and file are for the most part indifferent; and even among the leaders in the Churches there are many who give it only a formal support but no personal devotion. But still the movement holds on, because there are some, comparatively few, who believe in it, and, therefore, pray and labour for it. It is impossible in this connection to pass over the names of Robert Hallowell Gardiner and Bishop Charles Brent, the first secretary and president of the Faith and Order Movement. In such a movement, however, numbers do not count. It is not the multitude but the prophetic souls who can read the signs of the times. What philosophy calls the *Zeitgeist*, faith discerns as the Spirit of God guiding men into the ways of the Divine Purpose. It is not presumption which leads a man like the late Bishop Brent to affirm his conviction that God wills union. When the conviction comes to serious and earnest men that they are to devote themselves to a cause, it would require more cogent evidence to the contrary to justify the assumption that they are self-deceived. There is a growing number who are sharing their conviction, and with most, if not all of them, it is a growing conviction. On this ground

that the convictions of men, tested and enduring, are an indication of the Will of God, we may confidently hold that this movement is not a "forlorn hope."

When God acts by His Spirit in the religious consciousness and the moral conscience of men, it is ever in the "fulness of the times." We must not blame the previous generations for not having done what we now recognise to be a duty. For them the hour of action had not struck in the clock of history. By exploration, conquest, colonisation, industry and commerce the world is becoming increasingly unified. In civilisation and culture, morals and religion, all peoples are coming under the same influences.

The African or the Asiatic is becoming my neighbour, in that we can mutually injure or benefit one another. Great Britain at one time tried to pursue a policy of "splendid isolation," that is now impossible; this island is now politically a part of the Continent of Europe. America has been vainly trying to keep itself disentangled from the affairs of Europe; but the new world is coming to redress the balance of the old. The Churches, slow as they are to move, have not been able to maintain their separateness. The Edinburgh Missionary Conference in 1910, and the Jerusalem Council in 1928, the Stockholm Conference on Life and Work in 1925 and the Conference of the World Alliance in Prague in 1928, show that the progressive minds in the Churches realise that for the spread of the Gospel to the ends of the earth, for the establishment of the Kingdom of God in human society, and for the international peace which is the necessary condition of the one and the other, the Christian forces must be united. From the mission lands—China, Japan, India—there comes the insistent cry: In face of the heathenism, in face of the secularism which is displacing the heathenism more rapidly than is Christianity, we cannot reproduce your ecclesiastical divisions, we must be united. Does not the same cry arise at home? A godless secularism is no less a danger even in Great Britain; and the masses are forsaking the worship of the Church. Even if not altogether sincerely the divisions in the Church are advanced as a reason for indifference and neglect. To bear their clear testimony and wield their full influence the Churches are being driven towards reunion.

But it is better to be drawn by desire than to be driven by need. While there are many who maintain that the practical need can be met by some kind of federation, in which the Churches can take counsel together and co-operate, it is being recognised by many that this cannot be enough.

In England the Free Church Councils which seek to combine the Churches in interest and effort locally, and the Federal Council which seeks to co-ordinate them denominationally, despite many valuable services rendered, have failed to make the Churches as effectively united as the need demands, because still does the de-

nomination or the congregation command a devotion and a service from most Christian people, which cannot be secured, with a few exceptions, for any united agency. Is not the explanation that fellowship in faith and worship is the source of devotion and service? Only as the members of the Churches feel in their inmost heart that they are, as congregations or denominations, parts of a greater whole, will the more immediate loyalty be in due proportion to the more inclusive. Fellowship at the Lord's Table is the desire which is most potently drawing the Churches together; and this demands a more organic unity than the needs which are drawing together require. The hindrance to the common table must be held over for discussion at a later stage.

A further ground of hope is the growing recognition that even such an organic unity need not involve uniformity. Although we must view with sorrow much in the words and deeds both of tyrannical majority and rebellious minority, which is recorded in the history of the divisions of Christendom; yet there were sincere convictions on both sides, in the conservation of old and the discovery of new values of the Church; and simply to ignore the diversities of faith, worship, and polity which have thus emerged, or to attempt to repress them, would be to fail in learning the obvious lesson of the past, that uniformity is a foe and not a friend to unity. Just as in the history of nations it is evident that the development of each has secured distinctive values cultural, moral, and religious, which it would be a loss to suppress in a colourless cosmopolitanism, and only a gain to conserve in a multihued internationalism, so we must conclude it would be foolish and wrong to try to eliminate what has become distinctive of denominations. There are peculiarities, exclusive and aggressive, of denominations which must certainly go into the limbo of oblivion if unity is to be restored. But there are differences which are not inconsistent or repugnant, but complementary and harmonious; and it is well that these should be preserved in diversity-in-unity.

Although there is a tendency in Nonconformist Churches for the layman to depreciate scholarship as having any contribution to make to the solution of the problem; yet I am confident that were scholarship to exercise its full influence on the minds of theologians and ecclesiastics, hindrances to reunion would be removed. For there are many men who profess to have accepted the modern methods of biblical scholarship, but who in their thinking have not escaped the mental habits of their early environment. I can at the present moment think of an eminent Nonconformist theologian, who in his dogmatics, and especially the exegesis on which his dogmatics rested, is still, unknown to himself, in the pre-critical age; and I can also think of an eminent Anglican ecclesiastic whose views on the early history of the Church have remained uncontaminated by any of the Higher Criticism which he is pre-

pared to apply to the Old Testament. But despite such inconsistencies, the leaven is in the lump, and will yet leaven the whole. We may then consider hopefully some of the ways in which this modern scholarship will affect the matter before us.

(a) I am firmly convinced that scholarship, which is strictly historical and not at all dogmatic in method, has disproved and will still more disprove the assumption that Christ Himself cared so much for the organisation of His Church as to commit to His apostles any such universal and permanent polity as Catholicism (Anglican, Orthodox, or Roman) would impose as a condition of reunion. I do not rely here on Free Church scholars, who might be suspected of prejudice, but on great Anglican scholars, such as Hort and Lightfoot, and most recently the latest book of Canon Streeter. The method which on the contrary Bishop Gore adopts in his book on *The Church and the Ministry* seems to me not to prove his case, but to offer an argument against it. I should not be prepared to incur the responsibility of continuing the divisions of Christendom, did I need to support my case for exclusiveness on so insecure a historical foundation. This scholarship has, I am convinced, a great deal to teach the Nonconformist as well as the Anglican. Just as the New Testament does not lend support to episcopacy as the only legitimate Church polity, so it sets aside any similar claim which might be made for Presbyterianism or Congregationalism. As a Congregationalist I am most rigorous in confronting any exclusiveness of my own denomination with the New Testament. The word *ecclesia* is certainly used of the local congregation at Jerusalem, Antioch, Ephesus, Rome; and it is not improbable that this usage of the word comes from its use in reference to the Greek city government. But I do not forget that *ecclesia* is used of the total Christian community in the world, and that this usage is probably due to the Septuagist use of the term in regard to the chosen people, whose successor in God's purpose the Church claimed to be. The local Church is a *Church* in so far as it locally manifests *the Church*; the part can and does represent the whole, however, only if it does not separate itself from, or oppose itself to, the other parts. I cannot find in the New Testament any claim for the kind of independence for the local congregation, which has been so emphasised in the Old Independency. But I do find abundant evidence of the value attached to the unity of the Church as a whole, possessing in common the same Spirit, forming the one body of Christ, and being fashioned into one temple for God. Paul does in Galatians claim, even vehemently, liberty for the Christian believer from the Jewish law; but never liberty for the individual member of the Church to disregard the duties to others which Christian love enjoins. The Church has not the warrant of the Spirit of God which claims that its organisation is the only valid one, and unchurches other

Churches as inferior to itself. This conviction, as it spreads, must break down the barriers of sectarianism.

(b) On the other hand we must fully concede that an organisation is not necessarily condemned because it cannot be traced back to the Apostolic Age. Despite human error and sin, there has been a Divine Providence guiding the Church, and the Divine Spirit has not forsaken its leaders altogether in any age. We may concede that in the early centuries with the peril of heresy or schism on the one hand and the strain of persecution on the other, it was necessary that the continuity and the unity of the Church should be preserved by a more compact organisation, such as the episcopate gave it.

We can acknowledge the relative historical value of the episcopate without committing ourselves to the claim of its exclusive validity. In the same way the revolts against the tyranny of the papal Church can claim a relative historical justification, even if they involve the consequence that division weakened the Church's testimony and influence. The Separatists had this relative historical justification in asserting their independence of queen and bishop that they might reform "without tarrying for any."

It is difficult to imagine how unity could have been preserved in the Church, when authority became tyrannical, and conscience drove men to claim liberty to express Christian truth and grace in what seemed to them better than the authorised ways. A growth of the historic sense should further the cause of reunion, in a mutual recognition by those who stand for unity, and those who strive for liberty, that the two principles need to be reconciled in the form of an organisation which is the best adapted to the historical situation.

(c) The Apostolic Age can teach us the two lessons that the Church, while the Spirit is essential, also needs organisation, and that the organisation need not be uniform, but must be adapted to the local conditions and historical situation. If there be a Divine Providence in man's life it is no secularisation of the Church that in order to bear its witness and do its work it adopts means, and the means best adapted. Organisation as a substitute for inspiration is an evil, from which the Church has often suffered in its chequered career; but organisation as a servant of inspiration is all good, as making manifest the Spirit's presence and effective His power. Some in the Church need to learn that organisation is only a *means*, others that it is a *means*. If only Anglicans and Nonconformists would learn that the best organisation is not necessarily the oldest or the most or least complex, but that which is best adapted for the Church's present tasks, and that partiality for, or prejudice against, bishops should be subordinated to that test. As the number of those who recognise this grows will the situation as regards reunion become more hopeful.

(d) It is not, however, a return to the letter of the Apostolic Age, but a recovery of its Spirit which can afford us most hope. The inspiration of God's Fatherhood, Christ's Saviourhood and Lordship, the presence and power of God's Own Spirit in personal experience would free us from the bondage of the letter. Many persons affirm that this or that conviction hinders them from making any concession which would make closer fellowship possible; but what they call conviction may be only tradition or convention. A belief or a custom may have been adopted on the authority of the Scriptures, rightly or wrongly understood, but solely on authority. It has passed down through the generations, becoming the tradition or convention, even although, probably, no one would think now of basing it on such a foundation of bare authority today; and although its original basis has gone, men still hold to it as a conviction. If the history of the world is its judgment, so also if the history of some of these convictions were known, it would be their judgment as not essential elements of the Christian faith or life, but as accidental accretions. Just as conscience needs education, so do many of these ecclesiastical convictions, Catholic or Protestant, need to be subjected to a searching scrutiny as regards their history and basis in Scripture; and this would show their comparative unimportance; and the paramount importance of the recovery, away from traditions and conventions, of the freshness and fulness of the life in the Spirit of God. As God's Fatherhood, and Christ's Saviourhood and Lordship in that life in the Spirit become, as they are for the religious consciousness, the essential reality of Christianity, in comparison with which all else is trivial, will it become impossible for the Churches to allow the ancient barriers, built on insecure foundation, to divide those who are one in their faith, hope, love, towards this God, Father, Son, and Holy Spirit. The theologians can by getting us back to this essential reality help us to realise the unity of the Church, even as God is One.

## II

We may now turn from the grounds of hope to the hindrances; and first among those we may place what seems to be the conservatism of the religious consciousness. We find again and again that mental development and moral advance outrun the progress of religion. In the name of their religion men have resisted the conclusions of science, and have continued to believe of God's character and purpose what they would condemn morally in their fellow men. Just because religious beliefs mean so much to men do they cling so desperately to them, in fear that they should be left desolate if deprived of them. Because the object of faith is eternal reality, men are prone to invest the temporal expressions of belief and worship with a permanence which does not, by their

very nature, belong to them. It is only as men learn to distinguish the essentials from the accidentals of their religion that this attitude can be changed.

Closely related to this hindrance is one already indicated. There is no greater need for our religious and our moral thought to-day than some *criterion* of what is, or what is not, entitled to call itself a religious conviction, or a conscientious scruple. It is a superseded individualism which would claim for the individual religious consciousness and moral conscience an ultimate authority. The prophet has a clearer vision of God than his contemporaries, and the moral reformer is in his insight regarding the good in advance of his age; but the great majority of men are in no way original in the sphere of religion and morals, and simply reproduce the creed or the code of their environment. The home in which a man has been born and brought up usually determines the denomination to which he will attach himself; and its traditions and conventions he will accept as his convictions, and if he is of the pugnacious type he will defend them, as if they were direct communications from God Himself. On what ground may a denomination claim for its creed or its polity an authority which warrants its adherents to regard either as a conviction which cannot be sacrificed in the interests of the unity of the Church of Christ? Is it the Church? Then its claim to be such an authority must be scrutinised. Is it the Bible? Was it ever intended to impose a creed or a polity? If the divine revelation is appealed to, we may ask: was the truth and grace of Christ concerned at all with most of the matters that Churches thus impose on their adherents? My conviction is that if we candidly and courageously pursued this inquiry, we should be brought down to such a personal relation to God, such an experience of salvation through Christ, such a sense of the Spirit's presence and power as alone essential to secure a foundation of Christian thought and life that consequently most of what Christian people are pleased to call their convictions would be seen in their relative insignificance as having emerged from particular conditions in history, and as, therefore, capable and even deserving of being submerged under other conditions by history. What we need to learn is to distinguish relative historical from absolute spiritual values. Many of the differences that now divide would be seen to be unworthy to be for a moment compared with the accords which unite Christians to one another in common faith, hope and love.

Without minimising the other differences in their power to arrest or retard the reunion of the Churches, we must dwell especially on one difference, which appears even to advocates of reunion as a gulf which can never be bridged; that is the difference between what is broadly described as the Catholic and the Protestant position.

(a) It does seem as if there could never be a reconciliation between those who hold that Christ Himself gave His Church the exclusively legitimate organisation for all lands and ages, that He Himself appointed its first regular ministry and provided for their unbroken succession, that the sacraments He appointed could be the assured channels of the special grace, which in them He bestows, only when administered by this ministry, and those who, relying on the continued presence of Christ through His Spirit among believers do not regard any single organisation as essential, emphasise in ministry and sacraments not appointment or administration, but human faith responsive to divine grace. There are, of course, many gradations between the positions thus stated in extreme form; a "Catholic" might, without abandoning his belief in the *esse*, and a "Protestant" without giving up his opposition to the *esse*, meet on the ground of a common acknowledgment of the *bene esse* for the Church; but on the other hand most Catholics would feel that what is not of the *esse* cannot be for the *bene esse*, and many Protestants would feel that to acknowledge even the *bene esse* would involve them in acceptance of the *esse*. Much as I have pondered this matter, I must admit that I have not yet got even a glimpse of the synthesis in which the Catholic thesis and the Protestant antithesis can be harmonised. Protestant as I am, I have tried to understand the Catholic position, so as to rise, if I could, above the opposition, but hitherto I have failed.

(b) Without a solution of the theoretical difference, a removal of the practical division does not seem altogether impossible if only two hindrances can be removed. The first of these is the inclination, a result of controversy, to think and say the worst of the other side. We must frankly admit that the steps of religion are always dogged by superstition, that the rank and file in most denominations give an interpretation to beliefs and rites which could not sustain the scrutiny of reason or respond to the challenge of conscience. The Catholic who localises Christ in the sacrament, and the Protestant who confines divine inspiration to the Holy Scriptures are both superstitious; the one treats the wafer as a charm, the other every text of Scripture as an oracle; we may call both magic, if we want to fling about disparaging terms, but if we have the love that thinketh no evil, we shall believe that, despite their errors, both are seeking and finding God. If the Catholic assigns virtue and value to a ministry and sacraments in themselves apart from the belief that God has willed and is willing them as the channels of His grace, he is superstitious, and is on the way to magic. But do responsible representatives of Catholicism hold this view? If not, let the Protestant beware of bearing false witness against a brother in Christ. If the Protestant hold that any individual impulse can claim divine inspiration, and can justify disregard of the common Christian history, with the witness if

bears to the need of combining law and liberty, the individual right and the social claim, let the Catholic call him fanatic, heretic, or schismatic, if he has a love of judging others, despite Christ's warning. Let him recognise, however, that responsible representatives of Protestantism have a regard for the unity and the continuity of the Church of Christ, and by liberty in the Spirit do not mean licence for each man's whim or fancy. Let each, Catholic or Protestant, believe that the other holds his position in such a way as not to sacrifice his personal loyalty and submission to Jesus Christ as Saviour and Lord, that his religion cannot be justly described as superstition or magic. With a Church dominated by such aberrations as have been mentioned, it would be foolish and wrong to seek any reunion.

It has been maintained that unity need not involve uniformity; but it is also generally acknowledged that if the unity of the Church is to be made clearly manifest and fully effective, there must be at least a commonly recognised ministry and commonly accepted sacraments. Without this *minimum* we could not speak of a reunion of the Churches. The thesis and antithesis here are between episcopal and non-episcopal Churches. In discussions on this subject the way out has been proposed, that the non-episcopal Churches shall accept the episcopate as a form of organisation which has in history been proved for the *bene esse* of the Church without being committed to any theory of it; the non-episcopal Churches, in so far as they have indicated any readiness to meet this demand, insist that the episcopate shall be constitutional and representative, and shall, as far as practicable, allow a place in the organisation for the preservation of the presbyteral and the congregational principle. The requirement made by the Lambeth Conference that non-episcopally ordained ministers should receive an extension of their commission by episcopal ordination seems, however, a withdrawal of the concession that no theory is insisted on, since only on the assumption that the episcopate is essential could the demand be justified. To submit to episcopal ordination would not only, on grounds of religious experience, be impossible to most Nonconformist ministers, but would seem to concede this theory. The proposals regarding South India in waiving this requirement do meet this objection. I cannot myself press any objection to the provision that no non-episcopally ordained minister can be imposed on a church accustomed to and desiring an episcopally-ordained ministry; for it seems to me to be an instance of respecting conscience. Nor does the rule that all future ordinations in the United Church shall be episcopal raise any objection, since in an act of the Church of this character all the elements of its organisation should be represented. But the advance along this way is being barred by extremists on both sides. Some Anglo-Catholics are requiring that not only shall the episcopate be

accepted, but also the Catholic doctrine must be imposed. Some Nonconformists are insisting that, if episcopacy is accepted, the Catholic doctrine shall be expressly repudiated.

The reason given by both is that an agreement on the fact of episcopacy without agreement on a theory is a compromise. If the difference were glozed over by an ambiguous form of words this objection might hold. But when there is candour on both sides, and no mutual deception, I can see no moral objection. Is not this insistence on agreement in theory before there can be Christian fellowship and common service a survival of an intellectualism which has done so much harm in the Church? Shall a theory of the episcopate be treated as a more weighty matter than such a manifestation of the unity of the Church's life in Christ by His Spirit as shall increase the clearness of its witness, and the fruitfulness of its labours for the world's redemption? Just as the psalmist, when he looked on the heavens, felt man's littleness, so when I contemplate Paul's vision of the one body of Christ, His Church, such matters sink out of my view altogether.

The hopes which I have tried to describe should not mislead any of us who walk in the light of that vision to deceive ourselves into the belief that the reunion of Christendom is on the threshold. The mills of God's mercy as of His judgment grind slowly, yet they grind exceedingly small, and though in patience He is waiting, with exactness grinds He all. But the hindrances, which I have also sought to show as fully as I can, should not be allowed so to discourage us as to make us give up the hope that the day of the Church's redemption from its divisions is drawing nearer. A journalist who was at the Lausanne Conference described it as a futility and a fiasco. In that saying he revealed more about himself than the Conference. A man must be incapable of reading the signs of the times if he thinks this movement can be dismissed with contempt. Opposition is a worthier attitude than indifference, for it takes seriously an issue on which the progress of the cause of Christ vitally depends. At least do the hopes for, or the hindrances to, the Reunion of the Christian Churches demand study, reflection, and prayer, so that there will be fitness and readiness to act, when the fulness of the time comes in the divine providence in history and the divine inspiration in the reason and conscience of Christian men.

ALFRED E. GARVIE.

# Thy Will Be Done

*Took and Hid in Three Measures of Meal Till It Was All Leavened"*

racial problem of American life. This feature of the Bishops' Address will be given a place of its own in a forthcoming issue.

## Methodism and the Liquor Problem

THE Bishops in their Address declared again that the Methodist Church is the relentless foe of beverage alcohol. 'The Church,' they said, 'long since has exacted of its membership total abstinence from its use and espoused the cause of prohibition as a principle and policy of social action against the traffic, forbidding to its ministry and membership all complicity therein.' 'People have no more right to its beverage sale than they have to morphine,' declared our great leaders.

The nation will not forget the solemn pledge of the President of the United States in proposing repeal that 'by no possibility, at any time or under any condition, at any place or under any circumstances shall that institution, the saloon, or its equivalent, be allowed to return to American life.' As a matter of fact, it has returned—nearly three times as numerous as before—and in a vastly more seductive form. More than a million girls are bar maids and in most states these places of sale and the rendezvous of men and women alike. This explicit pledge has become nothing but a meaningless scrap of paper.

The cost to society that the traffic entails is far more than any revenue that it pays. The heaviest drag upon American business, as well as the nation's moral progress, is the traffic in and use of alcoholic liquors.

## Concerning Unification

THE Address recited the story of unification from its inception in our Church, reported the vote of the other two unifying Churches, the vote of our own Church, and then says:

We commend the report of this Commission to the General Conference for thorough consideration and such action as is befitting the most important matter which has come before the General Conference since the organization of our Church in 1845.

## The Federal Council of Churches

THE Bishops commended most graciously the work of the Federal Council of the Churches of Christ in America. 'Its deliverances are not infallible, and some are open to honest criticism, yet, generally speaking,' says the Episcopal Address, 'the Federal Council more effectively represents the view of American Protestantism than could be done by the several denominations speaking separately.' The *Christian Century* in an editorial refers to what it calls 'a Methodist hint' to the Federal Council.

The offices of the Council are in New York City and naturally attendance upon Commissions and Committees is

largely from contiguous territory. But we would remind the Council that the most solid block of Protestantism in the world today is in the territory from the Potomac to the Rio Grande.

We recommend the continuance of the membership of our Church in the Council and a suitable appropriation for its support.

## The Aldersgate Commemoration and a Crusade of Youth

THE Bishops gave unstinting praise to the Aldersgate Commemoration led by Bishop A. Frank Smith. 'The day the missionary movement culminated the Commemoration began, and has continued in growing power up to this moment. . . . Under the able leadership of Bishop Smith there has been a movement forward of the entire line.' And then they recommended the proposed crusade in the interest of youth as a feature, as maybe the feature of emphasis through the quadrennium ahead of us.

We are now convinced that during the forthcoming quadrennium emphasis should be placed upon a Crusade for and with the young people of Methodism. The world of tomorrow will be determined by the ideals cherished and the convictions held by the youth of today. We believe the time has come for such a movement and that we are led of the Spirit to inaugurate such an enterprise at this particular time. When lesser loyalties are challenging the youth of the world we would present the greater loyalty to Jesus Christ and the Kingdom which he came to establish.

If the General Conference approves, the College of Bishops will have pleasure in leading during the coming quadrennium a Crusade of Youth and will call to its aid all the agencies of our Church.

## A Ringing Exhortation to Religion

THE Bishops believe that if John Wesley could speak today, he would warn the Church against the deadly peril of a religion that is nothing more than a naturalistic humanism. 'Standing upon the validity of experience as the life principle of Christianity, we would assert the readiness of God to certify the transactions of his grace to every one that believeth.' Then the great Episcopal Address ends with the following exhortation:

The need of this nation now is religion: not a new definition, but a new realization of God and the miracle of his saving power. A new birth of evangelical Christianity is the essential thing. Can Methodism again be the instrument of God? Let it be emblazoned upon all our ecclesiastical structure that John Wesley left to Methodism a legacy of religion that is sufficient for every personal and social need of this unusual day. As our expectant eyes look up, may the heart of Methodism burn again with that strange warmth that comes alone from the Living Spirit and feel a fresh outbreak of the redeeming passion of our founder and our forefathers, until in all our world parish shall be witnessed a renaissance of Methodism, the evangel of God proclaiming the great and acceptable year of the Lord and the salvation of our God!

# What Next in Unification

Ann. Outlook  
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Article I. There shall be a Uniting Conference composed of 900 delegates, of whom 400 shall be from the Methodist Episcopal Church, 400 from the Methodist Episcopal Church, South, and 100 from the Methodist Protestant Church, chosen in such manner as may be determined by the respective General Conferences, provided that the ministerial and lay members shall be in equal number.

Article II. The Uniting Conference shall be held within twelve months after the final approval and adoption of this Plan of Union by the three churches, at the call of the Bishops of the two churches and the President of the General Conference of the Methodist Protestant Church, and at a date fixed by them and at a place selected by a Joint Commission on Entertainment of five persons from each of the three churches, this commission to be appointed by the Bishops of the two churches and the President of the Methodist Protestant General Conference.

Article III. The expenses of the Uniting Conference shall be borne by the three churches in proportion to their respective representation.

Article IV. The duties and powers of the Uniting Conference, subject to the provisions of this Plan of Union, shall be:

1. To harmonize and combine the rules and regulations as found in the *Disciplines* of the three churches relating to membership, the conferences, the ministry, judicial administration, and temporal economy.

2. To harmonize and combine the RITUALS of the three churches.

3. To provide for the unification, co-ordination, and correlation of the connectional missionary, educational, and benevolent boards and societies of the three churches.

4. To provide for the unification, co-ordination, and correlation of the publishing interests of the three churches.

5. To provide a plan for the control and safeguarding of all permanent funds and other property interests of the three churches, and the interests of those persons and causes for which these funds were established.

Article V. In order to facilitate the work of the Uniting Conference, the three General Conferences at the sessions wherein the Plan of Union is approved shall continue their Commissions on Union with such changes in personnel as they may desire, and authorize the Joint Commission thus formed to make special preparation for the Uniting Conference by the appointment of proper committees to deal with: (a) Membership, conferences, ministry judicial administration, and temporal economy; (b) rituals; (c) connectional boards and societies; (d) publishing interests; (e) permanent and pension funds; and (f) such other matters as imperatively call for advance consideration.

Article VI. All Annual Conferences of the three churches shall retain their existing status until by the action of the Uniting Conferences it shall be determined otherwise.

Article VII. The legislative power of the Uniting Conference shall be confined to harmonizing and combining provisions now existing in the *Disciplines* of the three churches, or one or more of these churches.

Article VIII. The boundaries and composition of the Annual Conferences within the several Jurisdictional Conferences as made up in the Plan of Union shall be adjusted at the time of the meeting of the Uniting Conference by the delegates from the Annual Conferences within the respective Jurisdictions, sitting apart for that purpose during the period of the Uniting Conference, provided that in the case of those Annual Conferences that may be divided by the Jurisdictional Conference lines, their delegates shall allocate themselves to the respective Jurisdictional Conferences upon the basis of church membership of their conferences in the respective jurisdictions.

Article IX. The Uniting Conference shall fix the basis of representation of the Annual Conferences in the first General Conferences and in the Jurisdictional and Central Conference.

Article X. Pending the meeting of the Uniting Conference, each of the three uniting churches shall be governed by the rules and regulations of its own *Discipline*.